

THE  
CHRISTIAN JOURNAL,

AND  
LITERARY REGISTER.

No. 10.]

OCTOBER, 1819.

[Vol. III.]

*Biographical Memoirs of the late  
Bishop BERKELEY.*

DR. GEORGE BERKELEY, the learned and most ingenious Bishop of Cloyne, in Ireland, was born in that kingdom, at Kilcrin, near Thomastown, the 12th of March, 1684. He was the son of William Berkeley, of Thomastown, in the county of Kilkenny; whose father, the family having suffered for their loyalty to Charles I. went over to Ireland after the restoration, and there obtained the collectorship of Belfast. George had the first part of his education at Kilkenny school; was admitted pensioner of Trinity college, Dublin, at the age of fifteen, under Dr. Histon; and chosen fellow of that college June the 9th, 1707, and placed under the tuition of Dr. Hall.

The first public proof he gave of his literary abilities was, *Arithmetica absque Algebra aut Euclide demonstrata*; which, from the preface, he appears to have written before he was twenty years old, though he did not publish it till 1707. It is dedicated to Mr. Palliser, son of the archbishop of Cashel; and is followed by a mathematical miscellany, containing observations and theorems inscribed to his pupil Mr. Samuel Molineux, whose father was the friend and correspondent of Locke.

In 1709, came forth the *Theory of Vision*, which, of all his works, seems to do the greatest honour to his sagacity; being, as a certain writer observes,\* the first attempt that ever was made to distinguish the immediate and natural objects of sight, from the conclusions we have been accustomed from infancy to draw from them. The

\* Reid's *Inquiry into the Mind*, chap. vi. sect. 11.

boundary is here traced out between the ideas of sight and touch; and it is shown, that, though habit has so connected these two classes of ideas in our minds, that they are not without a strong effort to be separated from each other, yet originally they have no such connexion; insomuch, that a person born blind, and suddenly made to see, would at first be utterly unable to tell how any object that affected his sight would affect his touch; and particularly would not from sight receive any idea of distance, outness, or external space, but would imagine all objects to be in his eye, or rather in his mind. This was surprisingly confirmed in the case of a young man born blind, and couched at fourteen years of age by Mr. Cheselden, in 1728. A vindication of the *Theory of Vision* was published by him in 1733.

In 1710 appeared *The Principals of Human Knowledge*; and, in 1713, *Dialogues between Hylas and Philonous*: the object of both which pieces is, to prove that the commonly received notion of the existence of matter is false; that sensible material objects, as they are called, are not external to the mind, but exist in it, and are nothing more than impressions made upon it by the immediate act of God, according to certain rules, termed laws of nature, from which, in the ordinary course of his government, he never deviates; and that the steady adherence of the Supreme Spirit to these rules is what constitutes the reality of things to his creatures. These works are declared to have been written in opposition to sceptics and atheists; and herein is inquired into the chief cause of error and difficulty in the sciences, with the grounds of scepticism, atheism, and irreligion: which

cause and grounds are found to be the doctrines of the existence of matter. He seems persuaded, that men never could have been deluded into a false opinion of the existence of matter, if they had not fancied themselves invested with a power of abstracting substance from the qualities under which it is perceived; and hence, as the general foundation of his argument, is led to combat and explode the doctrine maintained by Locke and others, of there being a power in the mind of abstracting general ideas. Mr. Hume, having regard to these writings of the very ingenious author, as he calls him, says, that they "form the best lessons of scepticism which are to be found either among the ancient or modern philosophers, Bayle not excepted." He professes, however, in his title page, and undoubtedly with great truth, to have composed his books against the sceptics, as well as against the atheists and freethinkers: but that all his arguments, though otherwise intended, are, in reality, merely sceptical, appears from this, that they *admit of no answer, and produce no conviction*. Their only effect is, to cause that momentary amazement and irresolution and confusion which is the result of scepticism. It may just be observed, that Berkeley had not reached his 27th year when he published this singular system.

In 1712, he published three sermons in favour of passive obedience and non-resistance, which underwent at least three editions, and afterwards had nearly done him some injury in his fortune. They caused him to be represented as a Jacobite, and stood in his way with the house of Hanover, till Mr. Molineux, above-mentioned, took off the impression, and first made him known to queen Charlotte, whose secretary, when princess, Mr. Molineux had been. Acuteness of parts and beauty of imagination were so conspicuous in his writings, that his reputation was now established, and his company courted even where his opinions did not find admission. Men of opposite parties concurred in recommending him: Sir Richard Steele, for instance, and Dr. Swift. For the for-

mer he wrote several papers in the Guardian, and at his house became acquainted with Pope, with whom he always lived in friendship. Swift recommended him to the celebrated earl of Peterborough, who, being appointed ambassador to the king of Sicily and the Italian states, took Berkeley with him as chaplain and secretary, in November, 1713. He returned to England with this nobleman in August, 1714, and towards the close of the year had a fever, which gave occasion to Dr. Arbuthnot to indulge a little pleasantry on Berkeley's system. Poor philosopher Berkeley, says he to his friend Swift, has now the *idea* of health, which was very hard to produce in him; for he had an *idea* of a strange fever on him, so strong that it was very hard to destroy it by introducing a contrary one.

His hopes of preferment expiring with the fall of queen Anne's ministry, he some time after embraced an offer, made him by Ashe, bishop of Clogher, of accompanying his son in a tour through Europe. In this he employed four years; and, besides those places which fall within the grand tour, visited some that are less frequented. He travelled over Apulia (from which he wrote an account of the tarantula to Dr. Friend,) Calabria, and the whole island of Sicily. This last country engaged his attention so strongly, that he had with great industry collected very considerable materials for a natural history of it, but unfortunately lost them in the passage to Naples; and what an injury the literary world has sustained by this mischance, may be collected from the specimen of his talents for this sort of work, in a letter to Mr. Pope concerning the island of Inarime (now Ischia) dated October 22, 1717; and in another from the same city to Dr. Arbuthnot, giving an account of an eruption of Vesuvius. He arrived at London in 1721; and being much affected with the miseries of the nation, occasioned by the South Sea scheme in 1720, published the same year *An Essay towards preventing the Ruin of Great-Britain*; reprinted in his miscellaneous tracts.

His way was open now into the very



first company. Mr. Pope introduced him to lord Burlington, and lord Burlington recommended him to the duke of Grafton; who, being lord-lieutenant of Ireland, took him over as one of his chaplains in 1721. November this year, he accumulated the degrees of bachelor and doctor of divinity. The year following he had a very unexpected increase of fortune from Mrs. Vanhomrigh, the celebrated Vanessa, to whom he had been introduced by Swift: this lady had intended Swift for her heir; but, perceiving herself to be slighted by him, she left near 8000 *l.* between her two executors, of whom Berkeley was one. May 18, 1724, he was promoted to the deanery of Derry, worth 1100 *l.* per annum.

In 1725, he published, and it has since been reprinted in his miscellaneous tracts, "A proposal for converting the savage Americans to Christianity, by a college to be erected in the Summer Islands, otherwise called the Isles of Bermuda:" a scheme which had employed his thoughts for three or four years past; and it is really surprising to consider how far he carried it. He offered to resign all his preferment, and to dedicate the remainder of his life to instructing the American youth; on a stipend of 100 *l.* yearly: he prevailed with three junior fellows of Trinity college, Dublin, to give up all their prospects of preferment at home, and to exchange their fellowship for a settlement in the Atlantic Ocean at 40 *l.* a year: he procured his plan to be laid before George I. who commanded Sir Robert Walpole to lay it before the commons; and further granted him a charter for erecting a college in Bermuda, to consist of a president and nine fellows, who were obliged to maintain and educate Indian scholars, at 10 *l.* a year each: he obtained a grant from the commons of a sum, to be determined by the king; and accordingly 10,000 *l.* was promised by the minister, for the purchase of lands, and erecting the college. He married the daughter of John Forster, Esq. speaker of the Irish house of commons, the 1st of August, 1728; and actually set sail in Sep-

tember following for Rhode-Island, which lay nearest to Bermuda, taking with him his wife, a single lady, and two gentlemen of fortune. Was not this going a great way, and was not here a full prospect of success? Yet the scheme entirely failed, and Berkeley was obliged to return, after residing near two years at Newport. The reason given is, that the minister never heartily embraced the project, and the money was returned into another channel.

In 1732, he published *The Minute Philosopher*, in two volumes 8vo. This masterly work is written in a series of dialogues, on the model of Plato, a philosopher he is said to have been very fond of; and in it he pursues the freethinker through the various characters of atheist, libertine, enthusiast, scorner, critic, metaphysician, fatalist, and sceptic. The same year he printed a sermon, preached before the society for propagating the gospel in foreign parts. In 1733, he was made Bishop of Cloyne, and might have been removed in 1745, by lord Chesterfield, to Clogher, but declined it. He resided constantly at Cloyne, where he faithfully discharged all the offices of a good Bishop, yet continued his studies with unabated attention.

About this time he engaged in a controversy with the mathematicians, which made a good deal of noise in the literary world; and the occasion of it is said to have been this: Mr. Addison had given the Bishop an account of their common friend Dr. Garth's behaviour in his last illness, which was equally displeasing to both these advocates of revealed religion. For, when Addison went to see the doctor, and began to discourse with him seriously about another world, "Surely, Addison," replied he, "I have good reason not to believe those trifles, since my friend Dr. Halley, who has dealt so much in demonstration, has assured me, that the doctrines of Christianity are incomprehensible, and the religion itself an imposture." The Bishop, therefore, addressed to him, as to an infidel mathematician, a discourse called the

Analyst; with a view of showing, that mysteries in faith were unjustly objected to by mathematicians, who admitted much greater mysteries, and even falsehoods in science, of which he endeavoured to prove, that the doctrine of fluxions furnished a clear example. This attack gave occasion to Maclaurin's treatise, and other smaller works, upon the subject of fluxions; but the direct answers to the Analyst were set forth by a person under the name of Philalethes Cantabrigiensis, but generally supposed to be Dr. Jurin, who published a piece, entitled, *Geometry no friend to infidelity*, 1734. To this the Bishop replied in *A defence of freethinking in mathematics*, 1735; which drew a second answer the same year from Philalethes, styled, *The minute mathematician, or the freethinker no just thinker*. And here the controversy ended.

But the Bishop, ever active and attentive to the public good, was continually sending forth something or other: in 1735, the *Querist*; in 1736, *A discourse addressed to magistrates, occasioned by the enormous licence and irreligion of the times*; and many other things afterwards of a smaller kind. In 1744, came forth his celebrated and curious book, entitled, *Siris*; a chain of philosophical reflections and inquiries concerning the virtues of *Tar Water*: a work which, he has been heard to declare, cost him more time and pains than any other he had ever been engaged in. It underwent a second impression, with additions and emendations, in 1747; and was followed by "*Farther Thoughts on Tar Water*," in 1752. In July, the same year, he removed with his lady and family to Oxford, partly to superintend the education of a son, but chiefly to indulge the passion for learned retirement, which had ever strongly possessed him, and was one of his motives to form the Bermuda project. He would have resigned his bishoprick for a canonry or headship at Oxford; but it was not permitted him. At Oxford he lived highly respected, and collected and printed the same year all his smaller pieces in octavo; but he did not live long; for, on Sun-

day evening, Jan. 14, 1753, as he was in the midst of his family, listening to a sermon which his lady was reading to him; he was seized with what was called a palsey in the heart, and instantly expired. The accident was so sudden, that his body was cold, and his joints stiff, before it was discovered; as he lay upon a couch, and seemed to be asleep, till his daughter, on presenting him with a dish of tea, first perceived his insensibility. His remains were interred at Christ church, Oxford, and there is an elegant marble monument over him, with an inscription by Dr. Markham, then dean.

As to his person, he was handsome, with a countenance full of meaning and kindness, remarkable for great strength of limbs; and, till his sedentary life impaired it, of a very robust constitution. He was, however, often troubled with the hypochondria, and latterly with a nervous colic, from which however he was greatly relieved by the virtues of tar-water. At Cloyne he constantly rose between three and four o'clock in the morning, and summoned his family to a lesson on the base viol, from an Italian master he kept in the house for the instruction of his children; though he himself had no ear for music. He spent the rest of the morning, and often a great part of the day, in study; and Plato, from whom many of his notions were borrowed, was his favourite author. The excellence of his moral character is conspicuous in his writings: he was certainly a very amiable as well as very great man; and Pope is scarcely thought to have said too much, when he ascribes

To Berkeley every virtue under heaven.

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*General Introduction to the FAMILY BIBLE now publishing in this city by T. & J. Swords.*

(Continued from p. 275, and concluded.)

The passages in brackets are added to this edition.

In the conference held at Hampton Court, in 1603, before King James the First, between the Episcopalians and Puritans, Dr. Reynolds, the speaker of the Puritans, requested his Majesty that a new translation of the



Bible might be made, alleging that those which had been allowed in former reigns were incorrect. Accordingly, his Majesty formed the resolution of causing a new and more faithful translation to be made, and commissioned for that purpose fifty-four of the most learned men in the Universities and other places. At the same time, he required the bishops to inform themselves of all learned men within their several dioceses, who had acquired especial skill in the Hebrew and Greek tongues, and had taken pains in their private studies of the Scriptures, for the clearing up of obscurities either in the Hebrew or the Greek, or for the correction of any mistakes in the former English translations, and to charge them to communicate their observations to the persons employed, that so the intended translation might have the help and furtherance of all the principal learned men in the kingdom.

Before the work was begun, seven of the persons nominated for it either were dead or declined to engage in the task. The remaining forty-seven were ranged under six divisions, and several parcels of the Bible were assigned to them, according to the several places where they were to meet, confer, and consult together. Every one of the company was to translate the whole parcel; then they were each to compare their translations together, and when any company had finished their part, they were to communicate it to the other companies, that so nothing might pass without general consent. If any company, upon the review of the book so sent, doubted or differed upon any place, they were to note the place, and send back the reasons for their disagreement. If they happened to differ about the amendments, the difference was to be referred to a general committee, consisting of the chief persons of each company, at the end of the work. When any passage was found remarkably obscure, letters were to be directed by authority to any learned persons in the land for their judgment thereupon.

The names of the persons, and

places where they met, together with the portions of Scripture assigned to each company, were as follows:

1st. Dr. Lancelot Andrewes, first Fellow, then Master of Pembroke Hall, in Cambridge, at this time Dean of Westminster, afterwards Bishop of Ely, then of Winchester. 2d. Dr. John Overall, Fellow of Trinity College, Master of Catharine Hall, in Cambridge, at this time Dean of St. Paul's, afterwards Bishop, first of Coventry and Litchfield, then of Norwich. 3d. Dr. Adrian Saravia, a native of Artois, who cast himself upon the protection of the Church of England, and was preferred to Prebends of Canterbury and Westminster. 4th. Dr. Layfield, Fellow of Trinity College, Cambridge, Rector of St. Clement's Danes; as he was skilled in architecture, his judgment was much relied upon for the fabric of the tabernacle and temple. 5th. Dr. Clark, Fellow of Christ College, in Cambridge, Preacher in Canterbury. 6th. Dr. Leigh, Archdeacon of Middlesex, Rector of Allhallows, Barking. 7th. Dr. Burgley. 8th. Mr. King. 9th. Mr. Thomson. 10th. Mr. Bedwell, sometime Fellow of St. John's College, Cambridge, and Vicar of Tottenham. These ten met at Westminster, and to them were assigned the Pentateuch, and the history from Joshua to the first book of Chronicles exclusively.

2d. To meet at Cambridge, were chosen eight; namely, 1st. Mr. Lively, the King's Hebrew Reader in Cambridge. 2d. Mr. John Richardson, Fellow of Emanuel College, afterwards Doctor in Divinity, Master, first of Peterhouse, then of Trinity College. 3d. Mr. Chadderton, afterwards Doctor in Divinity, first Fellow of Christ College, then Master of Emanuel College. 4th. Mr. Dillingham, Fellow of Christ College. 5th. Mr. Andrews, afterwards Doctor of Divinity, and Master of Jesus College. 6th. Mr. Harrison, Vice-master of Trinity College. 7th. Mr. Spalding, Fellow of St. John's, and Hebrew Reader in that College. 8th. Mr. Bing, Fellow of Peterhouse, and Hebrew Reader therein. To these were

allotted the books from the first of the Chronicles, with the rest of the history; and the Hagiographa, namely, Job, Psalms, Proverbs, Canticles, Ecclesiastes.

3d. To meet at Oxford, were chosen seven; namely, 1st. Dr. John Harding, President of Magdalen College. 2d. Dr. John Reynolds, President of Corpus Christi College, who died soon after engaging in the work. 3d. Dr. Thomas Holland, Rector of Exeter College, and the King's Professor of Divinity. 4th. Dr. Richard Kilby, Rector of Lincoln College, and Hebrew Professor. 5th. Mr. Miles Smith, afterwards Doctor in Divinity, and Bishop of Gloucester. He wrote the Preface to the translation, and was one of the revisers of the whole work, when finished. 6th. Dr. Richard Brett, Rector of Quainton, in Buckinghamshire. 7th. Mr. Fairclowe. These had for their task the four greater Prophets, with the Lamentations, and the twelve lesser Prophets.

4th. For the Prayer of Manasseh and the rest of the Apocrypha, seven were appointed at Cambridge. 1st. Dr. Duport, Prebendary of Ely, and Master of Jesus College. 2d. Dr. Brainthwaite, first Fellow of Emanuel, then Master of Gonvil and Caius College. 3d. Dr. Radcliffe, Fellow of Trinity College. 4th. Mr. Ward, of Emanuel, afterwards Doctor in Divinity, Master of Sidney College, and Margaret Professor. 5th. Mr. Downs, Fellow of St. John's College, and Greek Professor. 6th. Mr. Boyse, Fellow of St. John's College, Prebendary of Ely, and Rector of Boxworth, in Cambridgeshire. 7th. Mr. Ward, Fellow of King's College, afterwards Doctor in Divinity, Prebendary of Chichester, and Rector of Bishop Waltham in Hampshire.

5th. For the New Testament, the four Gospels, the Acts, and Revelations, were assigned to eight at Oxford; namely, 1st. Dr. Thomas Ravis, Dean of Christ Church, afterwards Bishop of London. 2d. Dr. George Abbot, Master of University College, afterwards Archbishop of Canterbury. 3d. Dr. Eedes. 4th. Mr. Tomson,

afterwards Bishop of Gloucester. 5th. Mr. Savil. 6th. Dr. Perin, Canon of Christ Church. 7th. Dr. Ravens. 8th. Mr. Harmer.

6th. The Epistles of St. Paul, and the other Canonical Epistles, were assigned to seven at Westminster; namely, 1st. Dr. William Barlow, of Trinity Hall, in Cambridge, Dean of Chester, afterwards Bishop of Lincoln. 2d. Dr. Hutchenson. 3d. Dr. Spenser. 4th. Mr. Fenton. 5th. Mr. Rabbet. 6th. Mr. Sanderson. 7th. Mr. Dakins.

The work was begun in the spring of 1607, and prosecuted with all due care and deliberation. It was about three years before it was finished. Two persons selected from the Cambridge translators, two from those at Oxford, and two from those at Westminster, then met at Stationers' Hall, and read over and corrected the whole. After long expectation and great desire of the nation, this translation came forth, in the year 1611, the divines employed having taken the greatest pains in conducting the work, not only examining translations with the original, which was absolutely necessary, but also comparing together all the existing translations in the Italian, Spanish, French, and other languages.

This is the translation of the Holy Scriptures now in common use amongst us; and since that time there has been no authorized version of any part of the sacred volume. The excellency of it is such as might be expected from the judicious care with which it was conducted, and the joint labours of the many distinguished men employed upon it. It is, says Dr. Gray, a most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and the magnificent simplicity of its language.

Happy has our English nation been, since God has given us learned translators, to express in our mother tongue the heavenly mysteries of his holy Word, delivered to his Church in the Hebrew and Greek languages; who, although they may have been deceived and mistaken, as men, in some mat-



ters of no importance to salvation, yet have faithfully delivered the whole substance of the heavenly doctrine, contained in the Holy Scriptures, without any heretical translations, or wilful corruptions. With what reverence, joy, and gladness, then, ought we to receive this blessing! Let us read the Scriptures with a modest, humble, and teachable disposition, with a willingness to embrace all truths which are plainly delivered there, how contrary soever to our own opinions and prejudices, and in matters of difficulty readily hearken to the judgment of our teachers, and those that are set over us in the Lord; and check every presumptuous thought or reasoning which exalts itself against any of those mysterious truths therein revealed. If we thus search after the truth in the love of it, we shall not miss of finding that knowledge, which will "make us wise unto salvation, through faith which is in Christ Jesus." *Bp. Tomline, Stackhouse, Johnson's History of English Translations of the Bible.*

The division of the Holy Scriptures into chapters and verses, as we now have them, is not of very ancient date. About the year of our Lord 1240; Hugo de Sancto Caro, commonly called Cardinal Hugo, making an index or concordance to the Latin Bible, found it necessary to divide it into the parts which we call chapters; and further divided each chapter into sections, by placing the letters of the alphabet at certain distances in the margin. The subdivision into verses came afterwards from the Jews; for, about the year 1430, Rabbi Nathan, an eminent Jew, publishing a concordance to the Hebrew Bible, adopted the division into chapters made by Cardinal Hugo, and divided the chapters by affixing numeral letters in the margin. About one hundred years after this, Vatablus, a Frenchman, and eminent Hebrew scholar, taking his pattern from him, published a Latin Bible with chapters and verses, numbered with figures; and this example has been followed in all subsequent editions, in all languages, published in the western parts of Christendom.

The present division of the New Testament into verses was made by Robert Stephens, an eminent printer at Paris, who introduced it into his edition of 1551. *Dean Prideaux.*

*[The Excellence of the Bible, with Directions for Reading it.]*

The Bible comprehends, in the grandest and most magnificent order, the various dispensations of God to mankind from the forming of this earth to the consummation of all things. It begins with the ground work of natural religion, the creation of the universe by one holy and good and wise Being; relating distinctly how all those parts of it, to which the heathens paid divine worship, were in truth the work of God's hands. It proceeds to the origin of the Patriarchal, Jewish, and Christian religion, the introduction of sin by the fall of our first parents, of which we experience the wretched effects. It goes on to that amazing punishment of sin, the universal deluge, proved to be as certain as it was wonderful, by the remaining traces of it throughout the globe. It then recites the second peopling of the world, the relapse of mankind into wickedness, the choice of one family and people to preserve the knowledge of God, and to be as a light shining in a dark place, for the benefit of all about them that would turn their eyes and feet to the way of peace. It lays before us the laws given to this people; it recounts their history chiefly with regard to their moral and religious behaviour, and dwells on the character and actions of their most remarkable persons. It supplies us with admirable patterns of genuine piety in the Psalms, most virtuous instructions for the prudent conduct of life in the book of Proverbs, for bearing afflictions in that of Job, for thinking justly of wealth, honour, pleasure, science, in Ecclesiastes. Then, in the Prophetical books, it gives us, together with the sublimest and worthiest ideas of God, and our duties towards him, the most affecting denunciations of that private and public misery and ruin which will ever attend sin, whether cloaked by superstition or displayed

in profaneness. And, along with all these things, it unfolds a series of predictions, reaching from the beginning of the Old Testament to the end; and growing, from obscure and general, continually clearer and more determinate, concerning the appearance of a Divine Person on earth, for the recovery of fallen man, and for the revival and propagation of true religion throughout the world. The books of the New Testament open to us the execution of this great design. The Gospels record his supernatural birth, his unspotted and exemplary life, his astonishing and gracious miracles, his pure and benevolent doctrine, his dying for our offences, and rising again for our justification; his mission of fit persons endued with the gifts of the Holy Spirit to teach all nations, his own ascension into heaven, and sitting at the right hand of God, till he shall come to judge the quick and the dead. The Acts of the Apostles represent the wonderful success of their preaching, and the original foundation of the Catholic Church. The Epistles contain their admirable directions to clergy and laity; and the Revelation concludes with foretelling the state of Christianity, primitive, degenerate, and reformed, to the last ages. A grander, a more comprehensive, and more useful scheme of instruction than this, cannot possibly be conceived.

In reading the Holy Scriptures, our business is to apply to those parts first, and to dwell on them most, which have the closest connexion with our future happiness. As right practice is the end of faith, the practical passages of Scripture ought certainly to have our principal regard, ever comprehending those which express the obligations of Christian piety and moral self-government, as well as justice and mercy. We shall indeed do well, besides occasionally reading particular chapters, to peruse both Testaments in their order: only it will be advisable to go oftenest through the New, as exhibiting more fully what we are to believe and to do, and without such a mixture, as there is in the Old, of things belonging solely to the former dispensation. But the regu-

larity of this course ought not to hinder us from selecting chiefly, and perusing most frequently, those parts of both, which place before us, in the most influencing manner, the common doctrines and common duties of our holy profession. Still, even in respect to these parts of Scripture, and much more, therefore, of other parts, it is requisite that we proceed with some judgment and care; that we make use of the same rules for understanding our Bibles, which we do for understanding other books, and such also as the peculiar nature of this book points out; that we never interpret any text in a sense contrary to the dictates of reason, or to other texts more clear or more numerous, or to the visible design and drift of the whole passage; that we always keep in view what goes before and what follows after; for the connexion is often very strong, where it is not extremely obvious; that we suppose not every verse to be a separate sentence of itself, nor every chapter to have a separate subject that begins and ends with it, for these divisions are entirely human, and sometimes not discreetly made; also that we apply the sayings of the holy penmen, only to the things of which they are treating, not to others which perhaps were far from their thoughts, unless a just argument can be drawn from the former to the latter. We should also be careful to take both single words, and phrases comprehending several, not always in the meaning which they bear in our daily conversation, but in such, as other places of Scripture require or permit; understanding them literally where we can, but figuratively where we must. Again, we should make such abatements from strong expressions, such restrictions and exceptions to general expressions, and such allowances for the whole manner of speaking, as we perceive the nature of the thing, together with the usage and custom of the sacred writers, demands. Without such equity as this, a large proportion of the compositions which appear in the world would be made to abound with absurdities; and, if the Bible needs it more than later books of



nearer countries, it also deserves it infinitely better, and it would be both perverse and impious to refuse it. These easy cautions will enable persons of almost the lowest capacity and improvements, who either can read Scripture, or have the means of hearing it read, to acquire so competent a knowledge of what is most needful to be known, as will fully justify the Psalmist's encomium, that "the testimony of the Lord is sure, making wise the simple."

Even the learned do not act with humility and prudence, and much less do the unlearned, if in reading the Holy Scriptures they rely wholly on their own judgment unassisted. For God hath made the help of others extremely necessary to our understanding of his word, as well as his works. Men of great abilities and attainments, by trusting to themselves, have involved themselves in error: and men of no other advantages than a teachable disposition, have arrived at a most beneficial acquaintance with religious truths. For God "hides things from the wise and prudent" in their own opinion, which he "reveals unto babes:" "resisteth the proud, but giveth grace unto the humble." Nor let it be imagined, that such must therefore depend altogether in every thing on the authority of their spiritual guides. For as in matters of science, or common business, what a man doth not see of himself, he may have shown to him by others, and then may see it as truly and fully as if it had been his own original discovery: so in matters of revelation, one who would otherwise have made small progress, or, it may be, committed great mistakes, yet having the main articles of it methodically explained to him, in discourses on his Catechism, and occasionally inculcated in sermons, or in answer to the questions which he asks in private, may, by comparing what he is thus taught, with what he reads in his Bible, come by degrees, not to believe implicitly, but to discern evidently, the genuine sense of its fundamental doctrines and precepts. In which case, his faith rests no longer on the word of man, but on that of God, whether we can answer all the speci-

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ous objections against it or not: which few people can do in any thing that they believe of any kind. We should, therefore, conscientiously take all fit opportunities of learning instruction from those who are set apart to give it. For the priest's lips are appointed to keep knowledge, and the people to seek the law at his mouth; not with a blind submission to whatever he shall affirm, but with so much regard at least, as in other professions the more ignorant pay to the more skilful. Nor are we confined to respect only the sentiments of the particular teachers whom we stately attend, but we ought to have much greater deference for the general persuasion of Christ's Church, particularly our own branch of it, and a proportionable one for that of every knowing and good person; always entertaining some distrust of ourselves when we differ from these. The exercise of our best judgment, and a modest attention to that of others, are the joint means which our Maker hath instituted for the understanding of his will, natural and revealed. They who use them uprightly, and they alone, may hope for pardon of their ignorance and errors. And, were any one to continue so ignorant to the last, as to believe the truths contained in Holy Writ, only because those about him told him they were such; yet might he have the happiness of acquiring, even by the means of this most implicit faith, dispositions of piety and virtue unattainable otherwise, and sufficient to qualify him for eternal happiness.

It is to be acknowledged that many passages in the Bible are abstruse, and not easy to be understood. Yet we are not to omit reading the abstruser texts, which have any appearance of relating to us; but should follow the example of the blessed Virgin, who understood not several of our Saviour's sayings, yet kept them all in her heart. Were we only to learn humility thus, it would be enough; but we shall come by degrees to apprehend far more than we expected, if we diligently compare spiritual things with spiritual, darker expressions with clearer, that are like or opposite to them; for contraries illustrate one another. But, with what-

ever success we may increase our knowledge of Scripture, that alone is insufficient. We must not think we have done with a passage as soon as we have understood it. If we had understood it instantly, our principal work was to come yet; and they are strangely wrong, who apply so closely to study difficult places, that they forget to make due reflections on the plain. The Word of God was written to give us not merely a speculative apprehension, but an experimental sense and feeling of holy things, comfortable or terrifying, as our spiritual state requires. Too many, alas, have no conception of this efficacy in Scripture: and no wonder, for they have never seriously endeavoured to have any. But let them try in earnest, and they will infallibly succeed, if they use proper means. We read of some, what will be true of all in the same condition, that the Word did not profit them, not being mixed with faith. God indeed can operate according to his own pleasure: but, humanly speaking, persons will not be influenced by what they disbelieve; and not much by what they believe but faintly. Nay, should they labour to make the strongest impressions on their own souls, without applying to him, whose gift-saving faith is, their efforts would be vain. But let any one jointly strive and pray for a deep conviction, that the Bible is the appointed instrument of his religious proficiency: then let him read it, not as performing a task, he knows not why, from which he had rather be excused; not to outshine others in readiness of quotation, or plausibility of interpreting, or oppositions of science falsely so called; not to furnish himself with weapons for debate and controversy, much less for uncharitableness and abuse; but to amend his inward state towards God: that, as the excellent Collect in our Liturgy directs, by patience in well doing, and comfort in virtuous suffering, which we learn of his holy Word, we may embrace and ever hold fast the blessed hope of everlasting life. Let him accordingly stop on fit occasions and think: What consolation doth this passage administer to me?

What acknowledgments to heaven doth this declaration require from me? What fear for myself doth this threatening call for? What duty doth this precept or pattern point out to me? Of what sin doth it convince me? Against what dangers doth it warn me? Is my character and behaviour suitable to this command or exhortation, this description or good example? or do I see myself here, under another's name, reprov'd, condemn'd, stigmatized? Have I acquired that sense of my own sinfulness and weakness, of God's holiness and justice, of my need of the merits of Christ, and the grace of the Divine Spirit, which the whole tenor of Scripture inculcates, or am I still inclined to stand or fall by my own righteousness? Faithful pains, taken for some time in such home questions, without forcing unnatural uses out of any text, but only dwelling on those that fairly present themselves, will make us experience a Divine virtue in the sacred writings, piercing first and healing afterwards; which, provided we are not satisfied with being piously moved at the time, and then relapsing into what we were before, but continue the inquiry steadily, and carry on every feeling into practice, will assuredly transform us into what we ought to be. Possibly, indeed, we may not all at once or very soon receive a sensible benefit. But surely we have no title to be impatient under the hands of our heavenly Physician; perfect recovery will be at length the certain consequence of his treatment of us; and every single ingredient in the great remedy, his holy Word, and every direction for the use of it, will contribute its share to our cure. Let us, therefore, conscientiously observe all his commands, each in its due place, and let us intreat his blessing on our humble endeavours, that, receiving the seed of the Word into a good and honest heart, we may "bring forth fruit with patience." *Abp. Secker.*

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*From the Christian Observer for April, 1819.*

#### STATISTICS OF EUROPE.

THE present population of Europe amounts to 177,221,600 persons, scat-



tered over 154,450 geographical square miles. This population, considered in an orthographic point of view, comprehends 53,195,000 Tuetonians, or Germans, 60,586,400 descendants of the Romans, 45,120,000 Slavonians, 8,718,000 Caledonians, 3,499,500 Tartars and Bulgarians, 3,070,000 Margarians, 2,022,000 Greeks, 1,760,000 Cimmericians, 622,000 Basques, 813,000 Guistes, 204,000 Arnauts, 131,600 Armenians, 88,000 Maltese, &c. There are 1,179,500 Jews, 3,607,500 Mahometans, and 172,132,500 Christians, of whom there are 98,229,000 Catholics, and 41,808,800 Protestants. Europe is now divided politically into 78 sovereign states, nominally independent. Their aggregate forces in peace, are 1,600,000, and on the war establishment, 3,600,000.— Their maritime forces consist of 400 ships of the line, 88 ships of 50 guns, 348 frigates, and 1563 vessels of an inferior class.

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FOR THE CHRISTIAN JOURNAL.

*Abstract of the Proceedings of the Annual Convention of the Diocese of Maryland, held in St. Paul's Church, Baltimore, on the 9th, 10th, and 11th Days of June, 1819.*

THE Convention was composed of the Right Rev. Bishop KEMP, thirty-two Presbyters, seven Deacons, and Lay Delegates from 42 parishes.

The Convention was opened by morning service performed by the Rev. Jehu C. Clay, of St. John's parish, Washington county, an appropriate discourse by the Rev. Ralph Williston, of Trinity, Prince George's, and the administration of the holy communion by the Bishop.

The Rev. Henry L. Davis, D. D. was chosen Secretary, and the Rev. Wm. E. Wyatt, assistant Secretary.

Agreeably to the 45th canon of the General Convention, the Bishop delivered the following Address.

*My Rev. Brethren of the Clergy,  
and Gentlemen of the Laity,*

I am happy to meet you again, on this occasion; and before you enter upon your deliberations, I must beg

leave to state to you what I have done, and what has passed under my view, during the last year.

On the 24th of May, 1818, immediately after the convention, I admitted the Rev. Mr. Wheaton and the Rev. Mr. Keith, to the holy order of Priests, and Mr. Lowe and Mr. Gilliss, to the holy order of Deacons. I also licensed Mr. William Armstrong, student of divinity, lately from the diocese of Pennsylvania, as a reader.

I received on the 3d of June, from the standing committee, testimonials in favour of Mr. Ethan Allen and Mr. Charles C. Austin, as candidates for holy orders, and admitted them accordingly.

June 24 I visited Trinity Church, in Upper Marlborough, Prince George's county, and confirmed twenty-seven persons. On the day following, I held a confirmation in the Chapel of St. Paul's, where seventeen persons were admitted to that holy ordinance; and in the parish church, next day, forty-five more were confirmed.

I then proceeded to Akakik, a chapel of St. John's parish, in Prince George's county, where I confirmed thirty-five persons.

On the 28th of June I consecrated to the service of Almighty God, a very neat new stone church in Port-Tobacco, by the name of Christ Church, and at the same time, confirmed sixty-four persons.

I next visited William and Mary parish, in Charles county, and confirmed twenty-four members.

In St. Paul's Church, in the city of Baltimore, on the 20th day of September, 1818, I ordained the Rev. Mr. Samuel C. Stratton a Priest.

On the 8th of October, in the city of Philadelphia, I assisted at the consecration of the Right Rev. Dr. Bowen, Bishop of South-Carolina.

On the 11th of October I visited St. Thomas' parish, in Baltimore county. That parish had then been some considerable time without a minister, and of course no preparation was made for confirmation. Still five persons came forward to that holy ordinance.

On the 15th of October I visited All-Hallows parish, in Anne-Arundel

county, and held a confirmation; but inasmuch as this holy ordinance had been performed a little time before, there were only five confirmed.

On the day following I preached at St. James's, and proceeded on into Calvert county. Both the parishes in that county were then vacant, but I am happy to say that they are now supplied with ministers. Sixteen persons were confirmed in both parishes. The Rev. Mr. Joseph Lanston, who had officiated as a minister among the Methodists, was admitted to the holy order of Deacons, on the 21st of October, agreeably to the provisions of the seventeenth canon of the General Convention.

On the 29th of October I visited Havre-de-Grace parish, and held a confirmation. But inasmuch as there had been a confirmation a little time before, only nine were confirmed. On the next day I preached in Spesutiae Church, St. George's parish, in Harford county, and confirmed also nine.

I consecrated to the service of Almighty God, on the 13th of November, a very neat new stone church, by the name of St. John's Church, in St. Thomas's parish, Baltimore county. On the 20th of November I visited St. Michael's parish, in Talbot county; but as that parish had been long vacant, and the Rev. Mr. Hubbard had but just arrived to take charge of it, I found it considerably deranged, and no persons prepared for confirmation. On the 21st I preached at Easton, and on the day following at the parish church of St. Peter, where I confirmed twelve persons.

On the 23d I visited Great Choptank parish, in Dorchester county, but there were none prepared for confirmation, as there had been a confirmation in that church not long ago. The next day I preached in the parish church of Dorchester parish, and confirmed six persons.

In my own parish church I confirmed thirty persons on the 20th of December.

On the 30th of December I consecrated a new church in George-Town, in the District of Columbia, by the name of Christ Church.

On the 24th of January, 1819, I ordained Mr. John Keetch a deacon, and in consequence of a testimonial from the standing committee, I placed Mr. Spencer Wall on the list of candidates for orders.

I assisted at the consecration of the Right Rev. Mr. Chase, Bishop of Ohio, in the city of Philadelphia, on the 11th day of February.

March 7th, 1819, I ordained Mr. Ethan Allen a deacon.

On the 4th of April I held a confirmation in Trinity Church, in the city of Baltimore, when sixty-three persons were confirmed.

On the 4th of May I visited Zion church, in Frederick county, and confirmed 11 persons. And on the following day I also confirmed 35, at St. Peter's, in Montgomery county.

On the 7th of May I preached at Prince George's Church, in Montgomery county, but as the parish is vacant, and no preparation had been made, there were none confirmed. Still on the following day four persons were confirmed at Rockville.

I consecrated a new church, by the name of St. Bartholomew's, in Montgomery county, on the 8th of May, and also confirmed thirty persons.

Thus ended my Episcopal services for this year.

From these minutes, it appears, that I have, during the last year, visited twenty-four churches, in all of which I have preached, and sometimes administered the Lord's Supper—I have held twenty confirmations, at which 411 have received that holy ordinance—I have consecrated four new churches—I have received three young gentlemen as candidates for orders—I have ordained five deacons, and three priests; and also assisted at the consecration of two Bishops.

Since the last Convention our Rev. and beloved brother, Mr. Duncan, has been called from his ministry here on earth, and we confidently trust, that when the Divine Head of the Christian Church shall return to judgment, he will be admitted into the Church of the first born in Heaven.

The Rev. Mr. Enoch M. Lowe has removed from this diocese to the dio-



cess of Virginia, to whom I gave a canonical letter of dismission.

The Rev. Mr. Horrell, and the Rev. Mr. Bausman, from the diocese of Virginia, have settled in this diocese, the former in St. James's parish, Anne Arundel, the latter in Christ Church, Calvert.

The Rev. Mr. Jackson, who had travelled through the western country as a missionary, during last year, settled in St. Thomas's parish, in Baltimore county.

The Rev. Mr. Westerman, who was ordained by Bishop White, is now minister of St. Mark's, in Frederick county; and the Rev. Mr. Bowden, who was ordained in the diocese of New-York, has lately settled in Trinity parish, Charles county.

The Rev. Mr. Hubbard, from the diocese of Connecticut, has been chosen Rector of St. Michael's, in Talbot county.

The Rev. Mr. Johnson has moved from St. James's, Baltimore, to All-Saints, Calvert county; and the Rev. Mr. Keetch, who was ordained in this diocese, has succeeded Mr. Johnson in St. James.

The Rev. Mr. Gilliss, who was ordained here, has settled in Queen-Anne parish, Prince George's county.

There are now in this diocese four candidates for orders. But there are few things in which I find more difficulty, than to direct the studies of young men preparing for the ministry. There is a great want of uniformity in their education, and although the Church prescribes books, and specifies the subjects of their different examinations, still I find they imbibe peculiarities, and prepossessions, not favourable to the unity and harmony of the Church. Having witnessed evils of great magnitude growing out of this irregular mode of instruction, I have endeavoured to superintend the examinations as much as I could, and to direct the studies of the candidates. And when their residence has necessarily been too far distant, I have placed them under the direction of clergymen of known soundness in the faith, and of amiable and pious characters. This however evinces more and more,

the necessity of promoting the plan of our Theological Seminary.

Although the society for the Advancement of Christianity has been embarrassed in its proceedings, by the pressure of the times, still we hope to be able, at no very distant day, to bring it into activity, and to render it very useful.

The Prayer Book and Homily Society have advanced the objects of their association with zeal, and to the full extent of their means.

The Female Tract Episcopal Society have published and distributed, during last year, a large number of valuable tracts, calculated to illustrate the principles of our Church, and to promote piety, good conduct, and happiness among the poor. The managers of this society, with a zeal highly praiseworthy, have sought out objects for their distinguished charity, and in the hands of these objects they have placed little books to comfort them amidst the afflictions of this life, and point out to them the path to heaven.

The Sunday Schools also attached to the Episcopal Churches in this city, conduct their business with great zeal and regularity, and are greatly instrumental in training up the children of the poor in the principles and practice of religion.

I submit to the consideration of this convention, whether it would not be advisable to modify the fifth canon of the diocese of Maryland, so that, in some cases, a residence of three years in the United States, before the ordination of foreigners, might not be dispensed with. I merely offer this as a suggestion, being by no means satisfied that it would be advantageous to the Church.

#### *My Rev. Brethren,*

I have now completed a visitation of all the parishes in the diocese. Some remote chapels, and indeed some parish churches, may have been omitted, but these I mean, with the Divine blessing, still to search out, and try to raise. I am however sufficiently acquainted with the whole state as to be able to say, that it presents a most valuable harvest to labourers in Christ.

There is something in the character of the laity of Maryland highly favourable to religious impressions; and there is so much genuine kindness, that a clergyman finds easy access to families, when he may insensibly, but securely fix the principles of religion, by conversation, by example, and by religious books and tracts. And this is a part of clerical duty, which I must enjoin you to be constant in performing both in season and out of season.

There is, at the same time, such a state of manners, that although a clergyman may be as pious as a Christian can be, yet his piety must not assume rudeness or unseemly peculiarities. Although his zeal may be as ardent as that of St. Paul, that zeal must be according to godliness. We must expose prevailing errors, but we must do it with the authority of stewards of the mysteries of God. We must attack reigning vices; but we must do it as those who watch for the souls of their people. We must suppress dissipated and corrupting amusements; but all this must arise from a temper and manner, that indicate the most ardent desire for the temporal and eternal happiness of our flocks. Any symptoms of self-conceit, and spiritual pride, or a wish for personal distinctions, will ever be disgusting among a people of such a character as we have to deal with. Associations of the clergy in their different parishes and districts, will never fail to be productive of happy consequences, if they be carried on in the true spirit of christianity. They excite zeal among the laity; they produce new religious impressions, and warm religious affections; they bring the clergy together, and unite them more and more; they rejoice in one another's success, and they sympathize with one another's distresses. And thus they give to our glorious cause, all the advantages of unity and vigour of exertion.

But on these occasions, should pride show his deformed aspect; should party views, or party distinctions, creep in; should the laity discern that there is any object in view but the advancement of piety and the salvation of men, this will not only bring such associa-

tions into contempt, but, if I may judge from what has passed in this diocess for thirty years back, it will soon expose the authors and the promoters of such things to merited scorn and reproach. There are two things more, my Rev. Brethren, to which I must direct your attention in a particular manner. The first is catechetical instruction. The second, the suppression of those vices that are fostered in an unusual degree, at the little stores, spread in dreadful abundance, all over our country.

We need never expect a succession of well principled and pious members, unless we begin with them at an early period of life. I would therefore suggest to you the propriety of fixing convenient stations, in different parts of your parishes, for the purpose of catechising the children. And on these occasions you may so blend your instructions with practical admonitions, and devout exercises, that they will become, with a divine blessing, greatly useful in the cause of religion.

In some parts of this state, there are a multitude of little stores, where the labouring people meet, particularly on Saturdays, and engage in every kind of vice—Drinking, swearing, fighting, and gaming, prevail at these places to a degree disgraceful to a Christian country. To make any impression upon persons who frequent these places, will require great prudence; but by calm and affectionate admonitions, by pointing out the ruin, temporal and eternal, to which such sins inevitably lead, if the sinner die without repentance; and by every other step that prudence, and a regard to the souls of these people may suggest, much may be done. And if all the labour, and all the exertions of clergymen, be accompanied by an humble dependance upon God, and ardent prayers for the assistance of the Holy Spirit, they need never fear, but the Divine Head of the Christian Church will acknowledge them as faithful Stewards, and reward them with a crown of glory.

#### *Gentlemen of the Laity,*

I have been highly gratified to find a disposition to support the clergy in a more comfortable style gaining ground



in this diocess. And I am happy to have it in my power to say to you, that whenever I am apprised that a comfortable living is provided for a minister, I can generally send one in a few weeks.

Much, however, still remains to be done, in arranging the temporal concerns of the Church. And you may rely upon it, Gentlemen, that the exertions you bestow, and the wealth you apply, to repair churches, when they are in ruins, to build new ones when they are wanting, and to make suitable provision for the clergy, will yield you the most valuable returns for your riches, and secure to you the blessing of God. And it will be one of the most comfortable reflections of your old age, to see the Church of Christ in prosperity, and your children, and children's children, growing up under the influence of pure and undefiled religion.

In the glorious cause in which we are all engaged, let all exert every power that we possess, and apply every advantage that we enjoy; and to our exertions let us add our prayers, that true godliness may distinguish our members, and that we may be the happy instruments of extending the dominion of Christ, till we obtain the Heavens for his inheritance, and the uttermost parts of the earth for his possession.

*Resolved*, That the institution of the society for colonizing the free people of colour of the United States on the coast of Africa, meets with the cordial approbation of this convention; and it is earnestly recommended to the members of the Protestant Episcopal Church in this diocess, to give to the said society their countenance and support.

*Resolved*, That the thanks of the convention be presented to the Hon. Bushrod Washington, the President, and to the board of managers, for their zealous exertions in furtherance of the benevolent object of the society.

*Resolved*, That the Secretary of the Convention be directed to transmit to the President and the Secretary of the Society, copies of these resolutions.

The following clergymen were elected a Standing Committee for the

ensuing year:—Rev. Walter D. Addison, Rev. William M. Stone, Rev. William E. Wyatt, Rev. William Hawley, Rev. William Wickes, Rev. Samuel C. Stratton, and Rev. Henry L. Davis, D. D.

The following gentlemen were elected deputies to the General Convention:—Rev. John P. K. Henshaw, Rev. William E. Wyatt, Rev. William Wickes, Rev. Samuel C. Stratton, John C. Herbert, Francis S. Key, William Done, Tench Tilghman.

A portion of the parishioners of St. John's parish, Washington county, who had petitioned to the effect, were allowed to organize themselves into a separate congregation at Sharpsburgh, with the privilege of sending a delegate to the convention of the diocess.

From the Treasurer's account, it appears that the deputies fund amounts to \$464 74, and the Episcopate fund to \$668 46.

Agreeably to the 45th canon of the General Convention, sundry parochial reports were presented to the Bishop, read in convention, and entered on the minutes. They furnish the following aggregate.

Baptisms	1173
Marriages	206
Deaths	363
Communicants	2240

The committee on the state of the Church made a report, of the portion of which that was accepted by the convention, the following are extracts.

"The committee derive great satisfaction from learning the prosperous state of the religious societies connected with the Church in this city. The advantages to be expected from such institutions are numerous and important. It is earnestly recommended to the members of the convention, and to all the friends of the Church, that they use their best endeavours to effect the establishment of similar societies.

"The committee think proper to recommend a provision that, whenever the situation of the parishes will admit, a half-yearly collection be made for the purpose of purchasing Theological Books, which shall be held as the property of the vestry, and kept for the use of the incumbent for the time being.

In the course of a few years a parochial library, it is hoped, might be formed; the utility of which cannot be doubted; as in almost every parish the want of access to standard works is a subject of general regret. Such a measure seems well adapted to increase the usefulness and influence of the ministry.

"The committee cannot conclude without congratulating the convention upon the great accession of ministers, and the brightening prospects of the Church."

It was *Resolved*, That this convention recommend to the clergy an increased attention to the spiritual concerns of the people of colour; and to the instruction not only of the free, but, with the express permission of their owners, of slaves also, in the knowledge and principles of our holy religion.

Contributions were received from several parishes and separate congregations, as follows.

For the Bishop's expenses	\$ 423
the Deputies fund	152
Convention expenses	120

Mr. Jonas Clapham was re-elected Treasurer.

A list of the clergy of the diocess, agreeably to a standing order, is entered on the Journal, and contains the names of the Bishop, thirty-nine Presbyters, and seven Deacons.

#### FOR THE CHRISTIAN JOURNAL.

*Abstract of the Proceedings of the second Annual Convention of the Diocess of Ohio, held in the Academy at Worthington, on the 2d, 3d, and 4th Days of June, 1819.*

THE Convention was composed of the Right Rev. Bishop CHASE, one Presbyter, two Deacons,\* and Lay Delegates from nine parishes.

The Convention was opened by morning prayer by the Rev. Samuel

\* One of whom, the Rev. Intrepid Morse, Minister of St. James's Church, Zanesville, and the congregations in its vicinity, was ordained Priest on the second day of the session of the Convention; on which occasion morning prayer was celebrated and a sermon preached by the Rev. Samuel Johnston.

Johnston, Minister of Christ Church, Cincinnati, and an appropriate sermon, and the administration of the holy communion by the Right Rev. the Bishop.

The Rev. Samuel Johnston was elected Secretary of the Convention.

Agreeably to the 45th canon of the General Convention, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop Chase delivered the following Address.

*My beloved Brethren,*

Through the great goodness and mercy of God, your designs in my unanimous election to the Episcopate of Ohio, were carried into effect. On the 11th day of February last, in the city of Philadelphia, I received consecration to that office, at the hands of the Right Rev. Bishop White, of Pennsylvania; the Bishops of New-York, Maryland, and New-Jersey assisting. My sense of unworthiness, for this sacred trust, is equalled only by my sincerity in promising to fulfil the duties of it to the utmost of my feeble abilities; and both prompt me now and ever to seek the gracious aids of our Heavenly Father, of our God and Saviour, "without whom nothing is strong, nothing is holy."

So little time has elapsed since my consecration, and so much even of that little time it has been necessary to spend at home, to make amends for my long absence, and so little communication has been had with the south and north of the diocess, that the materials wherewithal to comply with the 45th canon of the General Convention, "providing for an accurate view of the state of the Church," must of necessity be few.

On the 12th of February, 1819, the next day after the solemnities of my consecration, I commenced my journey from Philadelphia for this state. The weather was very inclement. In two days, however, I reached Lancaster, and performed divine service in the morning; and the same day (Sunday, February 14th) did the like duty at Little York, Pennsylvania, and baptized several children. From this



place, across the mountains, at the most stormy season of the year, I reached Pittsburgh in one week. So bad, however, were the roads, that I was obliged, having injured one horse, to leave him and purchase another.

At Pittsburgh I was received with much kindness; and officiated in the church at that place, on Sunday the 21st February; there also I baptized several children.

Proceeding on my journey, and in crossing the *Ohio river*, I cannot express to you the feelings that agitated my frame, as I stepped on the ground which was to be the theatre of my future labours in the Lord. What gratitude to him who ordereth all things for good, did I experience for his past mercies, in enabling me to overcome so many difficulties! What fear lest the grace bestowed on me be abused! What devout supplication, that God would still support and make me sufficient for all my duties.

The first time that I officiated within the limits of my diocese was at Zanesville, Sunday, the 28th February, 1819. As I shall speak of this parish again in the course of this address, I pass on to other things.

On the 3d day of March I arrived at Worthington, the place of my residence. The Rev. Mr. Morse, in Deacon's orders, whom, in the character of a Missionary, I had left in the care of my parishes, and to do other duties in my absence, I found to have conducted so well, that I cannot but bear this testimony in his favour. He had celebrated divine service 52 times; in Worthington 24, in Columbus 9, in Delaware 4, in Berkshire 6, Chillicothe 2, Zanesville 3, Somerset 1, Lancaster 1, Circleville 2; besides attending 4 funerals; and all to the general approbation of those who attended on his ministrations. No one who considers the distance of these places, and the inclemency of the season in which he travelled to them, but must acknowledge his activity, and commend his zeal.

From the time of my arrival at home, till the 30th of April, I was employed in ministering to my own parishes. That of St. John's Church,

Worthington, is in a condition of much promise, having about 76 communicants. The congregation, as you see, perform the services assigned them in the responses, with uniformity and devout decency; and are well informed in that course of evangelical doctrine and primitive discipline, which form the ground work of stable Christianity. To the pious and provident generosity of the first proprietors of the town of Worthington, St. John's Church is indebted for a glebe of about 100 acres, (70 of the first rate bottom land, and 30 wood land,) which, at no distant day, will be of essential service in support of the ministry. This land they hold, together with an eligible site in the village, on which to erect a church, by virtue of an act of incorporation, obtained of the Legislature at an early period, for that purpose.

Before loosing our thoughts from the consideration of Worthington, we can, without much digression, contemplate another object highly interesting to every true friend of religion and learning; and that is, the establishment of a College in this place, for the education of young men, in natural, moral, and religious science. To men who look upon learning to be the best handmaid to true piety, the news of the attainment of this great blessing will occasion a sensation of grateful praise to a merciful Providence. A trusty person, commissioned to solicit donations in favour of this College, has lately proceeded to visit our pious and more wealthy brethren in the eastern states. That he may succeed in his errand, to a degree worthy of so important an object, I do hope will be our ardent prayer.

The parish of Trinity Church, Columbus, having been formed but lately, and receiving but a small portion of ministerial labours, is as yet but small. From the respectability and zeal of its members and friends, joined to the consideration that they have received from the liberality of a worthy gentleman\* the gratuitous conveyance of a lot of land on which to erect a church, it may be fondly hoped that

\* Col. Johnston.

the day of prosperity is not far distant. Number of communicants living in Columbus is 8, died 2. Similar observations may be applied to St. Peter's Church, Delaware, and Grace Church, Berkshire: They are young, and not very numerous, but give good promise of future success in zeal and piety. Number of communicants in Berkshire 10. In neither of the fore-mentioned parishes under my care, have I yet administered the rite of confirmation. If the Lord will this, however, will soon be done.

It now becomes me to speak of those parishes and parts of the diocese which I have visited in my episcopal character. And to do this, I know of no better method than to lay before the Convention an extract from the Journal which I kept during my journey.

May 1st, 1819, I arrived at Zanesville. The next day being Sunday, I preached and performed divine service. The congregation, particularly in the afternoon, was numerous and attentive. I announced my intention of holding a confirmation on the 23d inst. on my return.

The Tuesday following (May 4) I met, according to previous arrangement, the Rev. Dr. Doddridge, at Cambridge, 25 miles east of Zanesville. After performing the service together, in the court-house, (congregation small,) we proceeded up Will's creek to Seneca village, about 20 miles. At the desire of the family, I read prayers at the bedside of a sick woman, exhorting her to repent and trust in God. She appeared penitent, and thanked me. I gave her the blessing.

May 5. We proceeded on our journey to fulfil an appointment made for me by Dr. Doddridge, to hold service at Mr. Dement's, about 10 or 11 miles from the village.

The roads being bad, and the country new, we were somewhat delayed—the congregation had been assembled some time, and anxiously waiting our arrival. At sight of us they were greatly rejoiced; and being too numerous to be all accommodated with seats in the log cabins, they removed to a convenient place in the adjoining

wood. Here, with a small table taken from the cabin, and covered with a coarse white cloth, on which to lay the holy books, the trees and the sky for our canopy, and an assembly of people from the neighbouring woods for our audience, the Doctor and myself performed the solemn services of the church, and baptized a number of children.

As soon as the services were over, the congregation crowded to the cabin, whither we had repaired. Here a most interesting scene took place. A number of young men and women, being deeply affected at beholding the services, particularly that of the holy sacrament of baptism, applied for spiritual instruction. It was given them, and several were baptized. Witnessing the good effects of our endeavours thus far, we were encouraged to appoint another service the same evening. The house was again crowded, and a number of adults and infants were baptized. Dr. D. delivered a lecture in a very impressive manner, on the subject of the Christian Church and Christian ordinances. During the interval of our services this day, we learned that a number of families, on Little Beaver creek, belonging to this recently organized parish, were desirous of public ministrations. Accordingly the next day, (May 6) guided by a Mr. Bryan across the high hills, we went thither.

The congregation were assembled—Dr. D. read prayers, and the sermon was preached by myself. One adult and several children were baptized. The whole number baptized in this parish of Seneca was 24. Most of the heads of the parish being present here, at Mr. Wendell's, on Little Beaver, they proceeded to elect a delegate to the Convention, and to take measures for the building of a church; which, though it will not be expensive, will be of great importance to the growing interests of our Zion in this quarter. Dr. D. manifested his zeal and ability in the cause of the church, by an appropriate address. Service having been appointed at Barnesville, about 10 or 12 miles further on our journey, we hastened (in

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company with Mr. Leek, for our guide) to fulfil our appointment. But it beginning to rain, we were somewhat delayed on the way, and did not arrive at Barnesville until the congregation had dispersed. At evening, however, the people assembled; the service of our church was performed, and a sermon preached, in the Methodist meeting-house.

The next day, (May 7) at Morris-town, the people had assembled in great numbers in a convenient school-house. Here divine service was performed, and a sermon preached. Three persons desiring the rite of confirmation and the sacrament of the Lord's supper, both these ordinances were administered to them. The audience, never having witnessed the like before, seemed deeply affected. The impression was evidently in favour of better things to come. On our way to St. Clairsville, the same day, the sacrament of baptism was administered to five or six children.

May 8. Saturday, at 11 o'clock divine service was celebrated in the court-house, St. Clairsville, and an impressive discourse was delivered by Dr. Doddridge. In the evening the same duty was repeated, and the sermon was preached by myself. The congregations were considerably numerous and very attentive.

Sunday, May 9. The day being uncommonly fine, the people began to assemble at an early hour; and the house, ere the service began, was much crowded. In the morning divine service was performed, and the rite of confirmation was administered to 13 persons, and the sacrament of the Lord's supper to 11. At the evening service, the sacrament of baptism was administered.—This congregation is one among those in which the Rev. Dr. Doddridge regularly officiates; yet some peculiar circumstances had hitherto prevented him from attempting the administration of the Lord's supper among them. Happily those impediments are now set aside; the people are becoming seriously impressed with a sense of their religious duty, and much good is expected. The word of God is quick and powerful, and in

nothing does it take more deep effect than in the solemnities of the Eucharist.

At St. Clairsville Dr. D. left me, to visit his family; and on Monday, (May 10) at his particular request, I passed over the Ohio river to Wheeling, on the Virginia side. I attempted the administration of no Episcopal office here, being without the Diocese of Ohio. I however performed morning prayer in public, and preached a sermon to the people; after which they saw fit to organize a parish, by choosing their wardens and vestrymen. Also, while on the Virginia side, I performed the visitation office to a sick man, a Mr. Wilson; and the next day (May 12) preached and performed divine service at West Liberty. Staid the same evening at Mrs. Hammond's, and was treated with great kindness.

May 13. I again joined my worthy friend and brother Dr. D. at his house in Charleston, (alias Wellsburgh) and was welcomed by himself and excellent family, with urbanity and unfeigned good will.

Twice the same day we held divine service. In the evening the congregation was large, and very attentive. The peculiar excellencies of our liturgy become more and more visible, in proportion as people, old and young, join in it; and where they do so join, increase both of numbers and piety never fails to be the happy effect.—No church which neglects the liturgy, will eventually prosper. God honours those who will honour him; and withdraws his blessings from those who refuse to worship him.

May 14. Attended by the Dr. and some of his family, I went to St. John's parish, a small church, about 10 miles northeast of Charleston. Here the morning service was performed and a sermon preached; after which I visited a sick woman, and the same night passed over to Steubenville, on the Ohio side of the river.

May 15. Morning and evening service were celebrated this day in Steubenville, the former in the Methodist meeting-house, and the latter in the court-house. The congregations in both places were numerous and attentive.

Sunday, May 16. This day having been previously appointed for the administration of the Apostolic rite of confirmation, and the sacrament of the Lord's supper in this place, the congregation, by the kind and pressing request of the Methodist society, met in their meeting-house. The press was very great, so that it was with great difficulty that room was preserved to do the duties of the day. The discourse was delivered by Dr. Doddridge. I administered confirmation to 38—and the Lord's supper to about 25. Great reverence and devout attention appeared in the behaviour of all present. In the afternoon of this day divine service, at the request of the minister and people of the Presbyterian denomination, was performed in their meeting-house. Six or seven children were baptized. At candle lighting I again performed service in the Methodist meeting-house, and gave notice that Episcopalians would meet the next morning at the house of Mr. Dickinson.

Monday, May 17. I organized a parish, by the name of *St. Paul's Church*, in Steubenville, to the great satisfaction of the friends of our Zion. They appointed their delegate to the Convention, and took measures for procuring regular services; I also this day baptized 20 children.

Tuesday. Being joined by Dr. Doddridge, who had been, on Sunday afternoon, called away to attend the sick, I proceeded across the woods to St. James's Church, a small building erected for public worship, about 10 or 12 miles from Steubenville. For public services they depend on Dr. Doddridge, who attends a certain portion of his time. The number of communicants I could not exactly know, as the holy sacrament of the Lord's supper was, through mistake, not provided for at this visitation. The probable number is however about fifty. After morning prayer and a sermon, I administered confirmation to twenty-one persons.

Here I took leave of my worthy friend and brother, and proceeded on my way towards Cadiz, where divine service had been appointed on the morrow. In company with a Mr. Fin-

ley and a Mr. Henderson, I reached that night the neighbourhood where they lived, about nine miles from St. James's, nearly west. I had been told that old Mr. Finley was sick, that he desired the consolations of religion, and that the neighbourhood would be glad of my ministrations. I complied with the request, and the event proved that there was a particular providence in so doing. These people were principally from Ireland, and in their own country were what are called *English Protestants*, bred to a liberal and pious way of thinking, and to a more than ordinary courteousness of deportment. Emigrating from their own, and coming to this country in the early settlement of Ohio, they fixed themselves here in the woods, and underwent the many deprivations and hardships incident to a new establishment; their children grew up and their families increased.

Ardently attached to the church, they could not but think of *her* and *her pleasant things*; though they had but little prospect of seeing her prosperity. The Rev. Dr. Doddridge, the nearest, and for many years, the only Episcopal clergyman in the country, lives some 20 miles from them, on the Virginia side of the Ohio. Such were his avocations, that he had never been among them. Here they were isolated and alone, as sheep having no shepherd. Finley the elder, "the old man of whom I spake, was yet alive;" yet only so alive as that they were obliged to raise him up to salute me as I approached his bed. As I took his hand, trembling with age and weakness, he burst into tears, and sobbed aloud. The grateful effusions of his heart, at the sight of a minister of the blessed Jesus, were made intelligible by the most affecting ejaculations to God, his Maker, Saviour, and Sanctifier. "I see my spiritual father," said he, "my bishop, the shepherd of the flock of Christ, of which I have always considered myself and my little lambs about me, the members, but too unworthy, I feared, to be sought and found in this manner. O, Sir! do I live to see this happy day? Yes, 'tis even so: Blessed Lord! Holy Jesus!

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Thou who once camest, in great humility, to seek and to save that which was lost, receive the tribute of my grateful heart. Now let thy servant depart in peace." As the venerable man spake forth the effusions of his mind, in words like these, he bowed his gray hairs, and begged the prayers and benedictions of the Church. They were afforded; and cold must that heart be which, under such circumstances, could refuse to be fervent. The visitation office was performed; in which the family, joined by the neighbours, hastily assembled, participated.

The good effects of this office, not only on the person to whom and for whom it was prepared, but on all who witnessed it, were apparent. And here I cannot but bear my decided testimony in favour of a rubrical conformity to the injunctions of our venerable Church, in preference to any thing which the minister (especially if he be a young man) may substitute in its place. If the minister sustain the character of his Divine Master, whom he represents, and whose work he is doing, he need be under no apprehension of *incongruity*, when, on entering the house of the sick man, he repeats what the Church has commanded him to say, "Peace be to this house, and all that dwell in it." There is such primitive simplicity, there is something so characteristic of a servant and imitator of Jesus Christ, in solemnly pronouncing these words on approaching a sick man's couch, that every heart feels their force, and every eye melts into tears. The soil is thus prepared to receive the words of exhortation which follow, and to offer up the prayers with unfeigned devotion.

The branches of the family, and other persons in the vicinity, being, though at a late hour, sent for, I proceeded to the work of instruction. The nature and obligation of the Christian covenant in baptism, and as renewed in confirmation, and the Lord's supper, were dwelt upon; and the little assembly were dismissed with earnest exhortations, to seek in their prayers the aid and direction of God's Holy Spirit, to guide them in the solemn duties to be performed in the morning.

I went home with one of the sons of Mr. Finley, and after a short time devoted to sleep, at dawn of day I returned to the sick man's bed. The family and friends came as quickly together, and the sun had scarcely begun to enliven the woods, when I again addressed my interesting audience. With what heartfelt pleasure—with what grateful exultation did I now read in the countenances of this little flock the effects of gospel truth! Every face beamed with holy *fear* and *love*, that blessed compound, which speaks at once the modest, the believing, and the obedient Christian: and when I examined and called for the persons to be confirmed, eleven out of this little circle presented themselves. The office was begun, and they received the *laying on of hands*; after which the holy supper of our Lord was administered to the like number, (though not entirely to the same persons—some having been confirmed before, and some, who were now confirmed, being not yet duly instructed for the sacrament.) In a cabin with scarcely a pane of glass to let in the light of day, and floor of roughly hewn planks, we knelt down together, and there the holy offices were performed. The patriarchal old man, having caused himself to be raised in his bed, gazed with unspeakable rapture on the scene before him. His tears only indicated what he felt. The symbols of his dear Redeemer were given and received. They were pledges of eternal joys, in that world whither he was so fast hastening. Giving him the Episcopal blessing, I took my leave and departed. My mind, however, did not—does not soon leave them. I never shall forget the family and neighbourhood of the venerable Finley.

May 19. Deeply impressed with the affecting scene last noticed, I arrived at Cadiz. Notice had been given, but with a mistake as to the day of appointment. Many of the people of the village appeared desirous of having divine service, and offered to give notice of holding it in the evening; I staid accordingly, and officiated in the Methodist meeting-house. The congre-

gation was numerous and attentive; but few having any acquaintance with our primitive service, the peculiar beauties of it could not appear.

May 20. The day of Ascension I was obliged to spend in travelling from Cadiz to Cambridge, 42 miles. The roads being good, and the weather fine, I performed my journey with ease and pleasure. The next day, (May 21) according to appointment, the congregation met in the court-house for public worship; divine service was performed, a sermon preached, and I baptized one infant. The same evening I went on my way towards Zanesville, and staid within about 13 miles of that place.

May 22. In the morning I rode into town, and found the Rev. Mr. Morse returned from a short missionary tour, and engaged in the duties of his office as minister of that parish: Confirmation and the holy sacrament of the Lord's supper to be administered on the morrow. And here I cannot but observe, how much may be done by the united zeal of minister and people, in preparing the way of the Lord, as he comes to us by his word and Holy Spirit, through the primitive ordinances of his holy Church. There is no necessity of striking out *new ways*, if those which we have were properly and duly made ready and prepared.

Sunday, 23. At the particular request of the Presbyterian congregation of Zanesville, service was held in their meeting-house, and confirmation was administered to 25 persons. After which 22 received the holy communion; and during the afternoon service 2 adults and 3 children received the sacrament of baptism. The discourses were delivered by myself, and the morning and evening prayers read by the Rev. Mr. M. There are good reasons to believe that the solemnities of the day were beneficial, not only to those who were immediately concerned in them, but to most of those who witnessed them. The church in Zanesville, as well as myself, have great reason to be grateful for the kindness showed by the Presbyterians, in the use of their house of worship. The parish of St. James's Church,

Zanesville, have made arrangements with the Rev. Mr. Morse, for his ministerial services, during half the present year; their zeal and liberality deserve praise. The other half, I have recommended him to spend in visiting congregations destitute of the regular services of a clergyman.

May 25. In my way home, on Tuesday evening I preached and performed divine service in the village of Granville. The audience, though assembled at about 2 hours notice, was numerous and attentive. Further services were earnestly requested.

Last Sunday was spent in ministering to the people of my own immediate cure. The number to be confirmed next Sunday is not small. From the northern parts of the diocese, the parishes of which generally receive the ministrations of the Rev. Mr. Searle, I have heard nothing except in a letter from the Hon. Solomon Griswold, earnestly desiring episcopal offices. The members of our communion in that quarter, for the most part emigrating from those portions of the union where pious zeal and correct knowledge of the church are signally conspicuous, there is good grounds to believe will not be wanting. If the Lord will, I propose to visit them this summer or fall. From the south I have learned good tidings of Christ Church, Cincinnati. Hardly two years have elapsed since this parish was first organized. They have now a worthy pastor in the Rev. Samuel Johnston, a convenient place of public worship, purchased of the Baptists, and about 70 families who attend divine service. In Chillicothe the prospect, I learn, is also good. Though they are supplied only with occasional ministrations from the clergy, yet by means of a lay reader, and the use of an organ, the services are well performed; sermons are read from approved authors, and the congregation kept in an increasing state. Should success attend their designs of building a church and obtaining a worthy pastor, it will afford matter of devout gratitude.

Since the last convention, the friends of our holy communion, at Circleville and its vicinity, have seen fit to elect

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wardens and vestrymen, and a delegate to this convention. The name of their parish is *St. Philip's Church*. They hope when the Church in Chillicothe is supplied with a clergyman, to have the benefit of his ministrations a part of the time. Since coming into this state, I have baptized about 400 persons, of which number 55 were adults, and 36 persons out of this diocese, when on my journey to the north and east.

The Episcopate of this diocese having no stated means of support, and my own personal funds being considerably exhausted, I leave the consideration of this subject to the wisdom of the convention by committee or otherwise. That the great Head of the Church, by his holy Spirit may "direct us in all our ways, and further us with his continual help, so that in all our works, begun, continued, and ended in him, we may glorify his holy name," is the prayer of your affectionate pastor.

PHILANDER CHASE.

The clergy were called on for their reports, required by the 45th canon of the General Convention, which were presented and read; and, as required by the said canon, inserted on the Journals.

The Rev. Mr. Morse reports to the Convention, that he came into this diocese in October last, and, during the winter, in the absence of the Right Rev. Bishop, performed service principally in his parishes, viz. Worthington, Columbus, Berkshire, and Delaware. That at present he officiates in St. James's Church, Zanesville, and occasionally visits congregations destitute of the regular services of a clergyman. In performance of this duty, he has been several times at Chillicothe and Circleville, where the prospects of the church are encouraging: also at Lancaster and Somerset, where are a few Episcopalians; and lately at Portsmouth and Marietta; in both of which places parishes might be organized with good prospects of success, could they be furnished for a short time with missionary aid. The great object of request, in various parts of the diocese which he has visited, is for Prayer Books, Tracts, and missionary services. Is there no means by which they may be supplied?

In several instances, families have been found who had resided in this state from seven to fifteen years, and during that period, had never enjoyed the ordinances of the Gospel, or been favoured with an opportunity to worship God, in what they esteemed the beauty of holiness—the pub-

lic liturgy; yet in all this time, they had retained an affectionate attachment to the church, and professed their determination to live and die in its communion. Surely such scattered members of the fold of Christ should not be neglected.

Since his arrival in this diocese, Mr. Morse has performed divine service, and preached constantly twice (except in one instance,) and occasionally three times, on Sundays, often on a week day or evening, has attended four funerals, and baptized nine children and three adults.

New communicants in St. James's Church

10, present number	23
Baptisms, { Children	6
Adults	3

The Rev. Samuel Johnston reported to the Convention as follows:

Since my last report of the state of religion in my parochial cure, I have reason to be thankful that my labours, under God, have been crowned with success. The prosperity of the church has exceeded my most sanguine expectations. The congregation is respectable and increasing. Some hopes were entertained, that their ability would have been sufficient to build a church the ensuing season, but it has been judged expedient to defer it for the present. A neat and tolerably commodious house, formerly occupied by the Baptist denomination, has been purchased. The congregation for the most part are regular, rubrical, and attentive. The responses are made with apparent piety. Several families, who were prejudiced by education against the *liturgy* of the church, begin now to realize its excellencies, and enjoy its advantages. There is room for a more active and persevering zeal among us; but we are not without hope, that our diligence may be increased. We know that some, old and young, are inquiring *what they must do to be saved?* The influences of divine grace have been felt among us, and are visible in the lives of many.

When the church was organized, there were but three communicants. Accessions have since been made. We feel satisfied that others who are now seriously inclined, will, after confirmation, present themselves at the table of our Lord.

The fruits of practical piety are apparent in the congregation, resulting not only from the usual services of the Lord's day, but from a careful observation of the festivals and fasts of the church.

Some members of the congregation deserve commendation for their zeal, in cultivating a correct taste for sacred music. A good choir is formed, and the style of their performances is very creditable to themselves and the congregation. The music will be still further improved, when an organ, which is now expected, shall have arrived.

A Sunday school has been established,

which promises to be a permanent blessing to the church. Through the exertions of some of our young people of both sexes, who are devout and exemplary, the children have been uniform in attending church, diligent in their studies, and interesting in catechetical and scriptural recitations. It is hoped that this little nursery of piety may be duly tended, that every fresh bud of virtue, sheltered from noxious blasts, may gradually expand in beauty and fragrance.

Families	70
Communicants last year 8, added 12,	
present number	20
Funerals (Infants)	5
Baptisms	17

In October last, on my return from the eastward, I officiated in the following places, west of the mountains. At Brownsville, Pennsylvania; Wheeling, Virginia; St. Clairsville, Cambridge, Zanesville, Lancaster, Chillicothe, and Lebanon. This season services have been held one Sunday at Jeffersonville, Indiana. In the state of Kentucky, one Sunday at Newport, one Sunday at Louisville, and two Sundays at Lexington, in exchange with the Rev. Mr. Ward.

On my way to the present Convention, I preached at Lebanon one evening; one Sunday at Chillicothe, one evening at Circleville.

In my public ministrations, I have generally found a desire in the members of our church for the ordinances of the Gospel: and learn from various sources that multitudes on the Ohio and Mississippi, are mourning their deserted condition.

The shepherds of Christ's fold must be invited, must be entreated, to come in search for the poor, the humble, the wandering sheep in the wilderness, that they may imitate their blessed Master, in seeking to save that which was lost.

The field of usefulness is extensive, and the labourers are few. This should prompt the sincere prayers of every Christian, that "*the Lord of the harvest would send forth labourers into the harvest.*"

The Rev. Roger Searle was prevented by indisposition from attending the Convention. In his report to the Bishop, he states that his labours in the discharge of his ministerial offices have been arduous; and although he has suffered under the difficulties of an infirm state of health, most of the year, yet God, in his holy providence, has supported him. "The parish of St. Paul's, in Medina, is increasing in numbers, in a pious attention to the ordinances, and in attachment to the primitive doctrines and liturgy of the church. The parish of Trinity Church, Cleaveland, is smaller in numbers; but is not without encouraging prospects. That of St. James, Boardman, is increasing in numbers, and is attentive to the liturgy and rubrics of

the church. The same may be said of Christ Church, Windsor, and St. Peter's, Ashtabula.

The parishes of St. Luke's, Ravenna, of St. Mark's, in Columbia, and St. John's Church, Liverpool, are small in numbers. The two last mentioned are regularly attentive to divine service on Sundays, as well when I am absent as when present. A growing attachment to the duties of religion is visible, and this being accompanied by the fruits of true piety to God, is encouraging to my labours.

The number of communicants has increased to about one hundred. Baptisms since last Convention, forty seven. The Bible and Prayer Book Society, formed here last year, is augmenting in numbers and commendable zeal. They have gratefully received, and judiciously distributed, from similar societies in Philadelphia, a number of Bibles and Prayer Books. The Episcopal Female Tract Society within these congregations has increased greatly in its numbers and zeal, in the course of the last year. About 2000 very valuable Tracts have been forwarded to them, during the last year, from the Tract Societies in Philadelphia and Albany.

The salutary and highly beneficial effects resulting already from the praiseworthy exertions of this society are peculiarly gratifying.

The following gentlemen were elected the Standing Committee of the diocese: the Rev. Samuel Johnston, the Rev. Roger Searle, the Rev. Intrepid Morse, Benjamin Gardiner, and Calvin Conant.

The following canons for the use of the Church in this diocese were adopted:

**Canon 1.** Each officiating settled minister in this state shall keep a book, or register, in which he shall enter every baptism, marriage, and funeral within his cure; he shall also keep a register of the communicants of his church, and the number of families within his cure; and his notitæ parochiales embracing these subjects shall be presented to the Bishop, at the annual state Convention.

**Canon 2.** It shall be the duty of every clergyman to attend all Conventions of the diocese; and it shall be the duty of every parish to send one or more lay delegates.

**Canon 3.** Disorderly and immoral conduct, neglect of duty, disregard to the Constitutions and Canons of the Church, or disseminating, or countenancing opinions which are contrary to its doctrines, are offences for which a clergyman may be brought to trial.

**Canon 4.** If a minister offend in any of the respects specified in the third Canon, application in writing, signed by his accuser, shall be sent in the first instance, to the Standing Committee; and if it appear to them that there is ground for the charge, they shall report thereupon to the



Bishop; who shall call a Convention of his clergy, (not less than three) and after a full and fair trial and examination, the Bishop, with the advice of his clergy, shall pronounce sentence against him, if found guilty.

*Canon 5.* The clergy shall pay strict regard to the rubrics of the Church, and shall neither alter nor mutilate the service, otherwise than they are by the rubrics permitted.

*Canon 6.* All candidates for holy orders shall be examined on such subjects as are prescribed by the Canon of the General Convention.

*Canon 7.* No clergyman shall remove from one parish to another in this diocese, without the Bishop's consent. But if the Bishop should refuse, and the clergyman should thereby think himself aggrieved, an appeal may be made to the Convention.

*Canon 8.* All annual meetings for the choice of wardens and vestrymen shall be opened by prayer; and if there be a rector or clergyman, he shall preside, agreeably to ancient usage. In case of a vacancy, or necessary absence of the rector or clergyman, the senior officer present shall preside.

*Canon 9.* Whereas the alms and other devotions of the people, at the holy communion, are committed to the minister at the altar for presentation, and remain at his disposal—it shall therefore be his duty to dispense the same, according to the true intent and common usage of the Church; it being understood, that the rector will be assisted in this part of his duty by the wardens of the parish. And in case any minister present alms, and other devotions at the altar, in any vacant parish, he shall commit them to the wardens of said parish, for their disposal; and the minister (or in case of a vacancy) the wardens, shall render an account of the disposal at the annual parish meeting.

The following resolutions were passed.

1. *Resolved*, That it be the duty of the wardens and vestry of each parish within this diocese, on or about the first day of January, 1820, and annually thereafter, to solicit from the friends of the Church, donations, by subscription or otherwise, for the Episcopal fund, to be applied as hereafter provided.

2. *Resolved*, That three trustees be triennially elected by the Episcopal Convention of this diocese, who may be required to give bonds to the standing committee, for the faithful discharge of their trust; and whose duty shall be to receive all monies or other property, which may be realized pursuant to the preceding article; and pay over to the Bishop or his successor in office, such sum as the Convention, at their respective annual meetings, shall direct; *provided*, that all donations in land and personal property, limited by the do-

nors, to the use of the permanent fund, shall be applied to that fund.

3. *Resolved*, That the trustees annually address a circular letter to the wardens and vestry of the respective parishes in this diocese, setting forth the important object to be effected to the Church generally, by a commendable liberality; and making it their duty to solicit from friendly land owners, donations in land or other property.

4. *Resolved*, That the trustees be requested to petition the Legislature of this state, at their next session, for an act to incorporate them and their successors in office, by the name and style of "The Trustees of the Bishop's Fund of the Diocese of Ohio."

5. *Resolved*, That the trustees shall have the power, according to their own good judgment and discretion, to manage and dispose of all monies and property, to the best use and benefit of the Episcopal fund; reserving one half of the last annual cash receipts to be applied by the next Convention, which shall not have been disposed of agreeably to the appropriation aforementioned, and that they annually report at the Convention their proceedings, together with an account of all contributions and donations, by whom made during the last year.

6. *Resolved*, That the trustees of the Episcopal fund be now elected. Whereupon the following persons were chosen:—Benjamin Gardiner, Columbus; John Matthews, Putnam; John C. Wright, Steubenville.

Guy W. Doan, Esq. submitted the following preamble and resolutions, which were read and adopted. Whereas a charter has been lately obtained for the establishment of a College at Worthington, and whereas adequate endowment of said College, and public patronage are its main dependence; therefore,

*Resolved*, That this Convention, deeply impressed with the truth, drawn from the experience of all ages, that learning and piety are intimately connected, do recommend, through the medium of this Journal, to public patronage, the aforesaid institution. The site on which the College is built, is in a village remarkable for the beauty of its situation, the salubrity of its air, and the purity of its waters. The country round about is healthy, and peopled with peaceful and orderly inhabitants. But its funds are small, and need the fostering hand of a generous public; and this, it is devoutly hoped, will not be withheld.

The following gentlemen were elected delegates to the General Convention:—The Rev. Roger Searle, Rev. Samuel Johnston, Rev. Intrepid Morse, Benjamin Gardiner, Dr. Horace Reed, William Worthington, Esq. Ephraim Root, Esq.

## FOR THE CHRISTIAN JOURNAL.

*An Essay on Religious Societies and Prayer Meetings: such as are herein defined.*

(Continued from p. 282, and concluded.)

5thly. So far as the observation of the present writer qualifies him to judge, the species of devotion spoken of has a direct tendency to elate the practisers of it with a high opinion of their own righteousness, and a low estimate of the piety of their fellow-worshippers in the prescribed worship of the Church. This is a point which should be spoken to with caution, lest there should be an incurring of the fault contemplated. It is also recollected, that there is great diversity, according to the difference of personal character. In addition to all this, the experience of other persons may have produced opposite results. Still, the writer must be so faithful to his subject, as to declare, that, during his life, he has been in the habit of meeting with strong evidences of the tendency suggested. He will again recur to the identity of the principle, with that of pharisaism. We find our Saviour loading its professors with the heavy charge, of "trusting in themselves, that they were righteous, and despising others." Yet this hindered not its being mentioned as a part of the pharisaical character, in an example exhibited in a parable, his "thanking of God"—thus ascribing to divine grace—that he was "not as other men." Now when we observe persons taking a high stand of profession, because of practices not required by any divine institution, nor by the general authority delegated to the Church, of "doing all things decently and in order;" when we hear them disparaging any of their brethren, for limiting the public exercises of their devotion by the legitimate standard just now stated; and branding them as formalists, and as persons destitute of vital piety, for no other reason than dissent in the premises; and above all, when consent therein will cause the grossest violations of moral obligation to dwindle into imperfections, not supposed to forfeit the name of Christian; he cannot discharge his conscience without declaring his opinion, that such is the tendency of the contemplated societies. It is still said with the reserve, of not intending to wound the feelings of any who may have joined them from pure intentions. But at the same time, let the subject suggest a solemn admonition to such persons, to judge on it for themselves: and if further experience should convince them of the tendency here affirmed, let them sacrifice appearances to truth; avoiding such assemblies, and having recourse to the legitimate sources of instruction.

6thly. The last remark leads to another objection; under which it would be indelicate to say much, or to offer proof. The

present writer has known many serious persons, who, in early life, have been parties to some of the associations in question. They have been deserted in the cases alluded to, at maturer ages. He has not known any very estimable persons, who have retained through life their early attachments in this particular. There may be such persons, but they are not within his knowledge and recollection. If it were proper, he could illustrate his remark in persons yet living.

7thly. There is still another objection, in the stating of which it will be decorous to be reserved. What is meant, are the flagrant acts of licentiousness, occasionally detected in persons, who have figured among the foremost of the promoters of self-constituted societies for devotion. "Sat verbum sapienti." They who have been in the way of hearing what passes in the religious world, will understand the intimation. If this should be perused by a novice, there may be use in giving him the warning—"Let him who thinketh he standeth, take heed lest he fall." Perhaps it may be said, that what is here referred to, are instances of such hypocrisy, as no human wisdom can guard against. How far this plea, abundantly sufficient in the exacted profession, can be made to avail under the gratuitous one, it would be needless to inquire at present; because the danger intended to be intimated, is of its leading to a state of great temptation. There are possessed unequivocal evidences, that many have joined in the latter species of profession, who have been thrown by it off their guard; so that it has been the mean of their seduction.

8thly. Let us not hesitate to go to what is in some minds the root of this matter in a property of human nature, which, like every other property of it, must have its uses, and yet many lead to sin. What is here meant, is a desire of distinction; which, as it cannot always accomplish its object by what is singularly excellent and laudable, fixes on singularity itself as the object to be aimed at. We know what our Lord has said concerning "straining at a gnat and swallowing a camel." Is it possible to look around us, and not remark the continuance of the line of that family of strainers? But there are worse effects of the same frailty, than the magnifying of matters of small moment. The law of God requires us to "love him with all our heart, and soul, and strength." Now it is not impossible, from the vanity of self-exaltation here spoken of, to lay hold on this first commandment of the law, and to urge from it the necessity of being willing to be damned eternally, for the promoting of the divine glory. The present writer has known the necessity of this sacrifice pleaded for, by those who could not have been induced by any consideration, to sa-

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crifice their pride, or the passions which made them troublesome to those with whom they were immediately conversant. There is the next precept in dignity—"the loving of our neighbour as ourselves." And to this some have given such an undistinguishing application, that what is social love in theory, is in practice productive of all possible injury to society. Many years ago, the present writer was introduced by letter to a disciple of this school, being apprized that the favourite topic of his correspondence had been universal love. The fruit of the introduction was a single interview; during which there was a greater profusion of bitter censures from the tongue of this universal lover, than had ever been listened to by the hearer within the same limits of time. When such high toned systems are objected to, the exclamation is made, that the morality of them is too exalted for our low estimate of duty. But no; we detect a human fabrication of duty, which is sure to interfere, in some way or another, with duties of God's ordaining. After all, the matter would be more tolerable, if it were not like those ligatures invented for the improvement of the person, which counterbalance an imaginary perfection of shape, by excrescences amounting to real deformity. We cannot avoid sin too carefully. And we cannot too punctually practise the precept—"If there be any virtue and any praise, think of these things." But sin may assume the garb of virtue; or why are we told of "Satan's transforming of himself into an angel of light?" It is equally certain, that what originated in virtuous intention, may, by misdirection, degenerate to gross sin: or why do we read of "beginning in the spirit and ending in the flesh?"\*

There is no intention of applying to the members of the societies in question, the charge of being misled to the extent of the two instances adduced, by the property of human nature spoken of above. It is only mentioned as one cause, which multiplies the number: this, in extravagances short of those stated, and by an unperceived influence on the mind. The writer of this has been in the habit of believing, that on the claims of the Papacy, of Episcopacy, and of Presbytery, and on the questions which have made the distinctions of Trinitarians and Unitarians, of Calvinists and Arminians, and others, the most remarkable of the excesses of some of the disputants on each side, have grown out of the perversion of the same principle of human nature. In the societies now the subject, it is well known, that the point in which they are the most apt to give offence to sober minded Christians, is the high excitement of

animal sensibility. An aspirant to the reputation of eminent saintship, finds fuel for the fire in whatever dazzles the imagination, or agitates the passions. There is a constitutional predisposition in some persons, which has often raised a man to the reputation of the highest grade of sanctity, consistently with the harbouring of the most malicious passions, and sometimes with the indulging of the most licentious practices.

The title calls for remarks on what are denominated Prayer meetings.

It would be ungodly to object to religious assembling, merely on the ground that it is for devotion only, without the intermixture of pastoral instruction. The Church of England, and in imitation of her the Episcopal Church in the United States, have so framed their services, as to provide for daily morning and evening prayer throughout the year, where so edifying a routine is practicable. It is to be wished, that in every city and considerable town of the latter, as of the former, there were the daily performance of these services in some church or churches. It is a provision, which has deeply interested the affections of many, whose leisure, combining with their piety, has induced such an habitual attendance on the sanctuary, as likened them to holy Simeon, and holy Anna, and other Saints of old.

But the prayer meetings here contemplated, are those wherein a fry of young striplings are called on, one after another, to exercise their gifts of prayer: thus degrading the holy exercise by reiterated requests for the same mercies, with a diversity of language; to which a scope is given for no other possible purpose, than that of improving the talents of the persons thus put in requisition. Such young men, if designed for the ministry, could not adopt a more effectual expedient for the being called off from a solid preparation, and for the filling of them with self-conceit. It is also an invasion of the ministerial office, as sustained in the 23d article of the Church. But even these considerations are comparatively unimportant, under the weight of that of the freedom taken with the great Hearer of prayer, and with a duty of such solemnity. So far as is here known, the license is an invention of modern times. There was a period in the history of the Church of England, when much diversity of opinion prevailed among her divines, on the subject of bringing together smatterers in theology, to give scope to their gifts in exercises which passed under the name of prophesyings. It is probable, that such occasions were opened and concluded with prayer. But the professed object of them, was improvement in sacred knowledge: and it does not appear, that the drilling of the speakers to utterance in prayer, was any part of the design; or that they were called on to pray after one another, in the

\* Gal. iii. 3. admits of this translation. In that place, there is contemplated another subject; but both of the subjects admit of the application of the principle.

manner here contemplated. It is a modern invention, and profane.

The writer of this, has been accustomed to be tender in his remarks on the aforesaid associations and exercises; partly because of the merits of some who joined in them with the best intentions; and partly, because they come to dissolution sooner under neglect, than under opposition. But this has not hindered him from speaking his opinion freely when it has been asked, or was likely to be influential. For besides his official character, he would not lose an opportunity of doing to another the service done to him in his youth, by an unquestionably religious person, who counselled and gave reasons against his acceptance of an invitation to be a member of a society who held weekly meetings, for reading and extemporary prayer. Had he joined them, he afterward knew enough to have produced an early severance of the tie. He does not allude to gross sin; but recollects failings inconsistent with the stand taken; and finally decay of zeal in some, and indifference to religion in others.

It is not here unknown, of the ministers who favour the censured practices, that they disavow the being hostile to the liturgy. We may hope that they are sincere; although we cannot forget the many instances, in which the same profession has been made under similar circumstances; and continued no longer than until a crisis favourable—some will say, for the gratifying of personal ambition, or, as may have been thought by themselves—for the accomplishing of a greater mass of good. In the profession of adherence to the liturgy, the only circumstance peculiar to the present times, is the singular reason given for the wishing of it to be retained. The reason is, that it has helped to the continuance of orthodoxy in the Church of England; which, from the want of such an expedient, is said to have become lost to the great body of dissenters in that country. Be it acknowledged, that the fact is as here stated; in relation as well to the dissenters as to the established church; and that the issue, as the latter is concerned, ought to be highly gratifying to the members of the Episcopal Church in this country. But in the light of an argument for the liturgy, it might be turned triumphantly against those who use it. A Unitarian, so called, might say to them—“It is then to suppress inquiry, that you would put the youthful mind in the trammels of what you call an orthodox form of prayer. That you consider extempore effusions, if orthodox, as more edifying, is evident from your use of them, and no other, when you are left to your discretion. But you advocate the retaining of the form of prayer, to be the parent of prejudice; and to keep people from think-

ing for themselves.” Our liturgy is defensible, without this double-faced plea in its behalf—“Non tali auxilio, non defensoribus istis, tempus eget.”

Philadelphia.

W. W.

*Supplement to the Essay on Religious Societies and Prayer Meetings.*

This is for the following purposes: 1st. To guard against the misapprehension of its being designed to impeach the piety of all who unite in the species of association spoken of: The clergyman to be named lived, and at an advanced age died, with the character of an eminently pious man. 2dly. To show that the contemplated societies, within the Episcopal Church, have the effect of detaching her members from her communion. The said reverend person countenanced the societies, until, from having crowds of hearers, they were reduced, according to his own account, to about one hundred and fifty, and mostly, to hardly half that number; and his communicants to about one in ten. 3dly. and principally, To sustain the leading sentiment of the essay, by the testimony of a man who had abundant opportunity of experience.

The Rev. Devereaux Jarratt, in his account of his own life, writes as follows—“I doubt not but most of those weak and unqualified men” (he speaks of certain self-commissioned ministers) “suppose that they are called to preach, and that they are actuated by a zeal of doing good; but I rather judge, that pride is the principal mover. God is not the author of confusion. My judgment, in this matter, is founded on my knowledge of human nature in general, and my own experience in particular. And here I will insert a little anecdote respecting myself. In my former letter, I mentioned my having meetings for prayer, reading, &c. soon after I had some acquaintance with religion. In doing this, I thought I was actuated by the purest and most laudable principles. But being one evening in company with an older and more experienced Christian, I simply related to him my practice of meeting, and the effects my efforts seemed to have on my hearers. The gentleman looked grave on the occasion, and instead of his approbation, which, no doubt I expected, he gave me a little history of his own proceedings. When religion, said he, first broke out in these parts (Henrico and Hanover in Virginia) I used to hold meetings in our meeting-house, for prayer, reading, &c. and large congregations attended. The people were frequently much affected, and I thought my zeal for their souls was so great and ardent, that I could freely have laid my head under their feet to promote their happiness, by turning them to the Lord. But, added he, after a while, I found a deal of pride lay at the bottom of all my

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exertions. He made no application, nor was it necessary, for I felt the words apply with great force to my heart. I saw my own picture drawn to the life. I was ashamed and confounded in the presence of the venerable man; when I discovered the same devil lurk and predominate in my own heart, which I had not before discovered, nor even suspected. It was a good lesson to me, and I endeavoured to profit by it. It is not therefore without a cause, that I am led to judge that pride is a principal agent, in the mission of many in our day. Human nature is the same now as when I was a young man. And as it may not be the fortune of every one to meet with such a judicious monitor as I did, I fear, pride reigns in many hearts, undiscovered, for a long time. Indeed the manner in which many young volunteers are now treated, tends rather to foster pride, than to discover and destroy it. I believe it is no uncommon thing for a young and bold adventurer, who is good at vociferation, to be cried up as a great preacher, an useful preacher, a zealous preacher, and such like: all which directly tend to confirm a man in his blindness, and blow him up like a bladder. I can hardly think, the real interests of religion will ever be promoted by such instruments; whatever present effects, on the passions, their efforts may have, I may be mistaken, but this is my judgment."

It is much to be lamented, that the candid author of the above confession did not receive the benefit of the recorded lesson; until, by his patronage of societies among his parishioners and those of the neighbouring clergy, he had prepared a great proportion of them, over a large district of country, for a secession which he lived to witness; and for disesteem of himself; merely because, after leading them to the border of the pale, he would not accompany them beyond it. W. W.

We lament exceedingly the late appearance of the following communication, which exhibits so just and interesting a view of the character of an individual whose worth was acknowledged wherever he was known, and in whom were displayed many of those virtues which adorned the primitive professors of the Christian faith. The manuscript was mislaid.

#### FOR THE CHRISTIAN JOURNAL.

*Some Account of JOHN SINGLETON, Esq. of Talbot County, Maryland.*

To record the lives of departed worthies is a tribute not merely of respect and affection, but of justice. A deathless name is the assigned reward of a wise Providence, for the encouragement of virtue.

"The righteous shall be had in everlasting remembrance."

The gentleman who becomes the subject of the following observations was born at Whitehaven, in the year 1750; was educated at St. Bees, under the excellent Dr. James; and went to London, to an uncle of his, in his 16th year. He continued there till May, 1767, when he left London for New-York. In this latter city he remained three years, writing in the counting-house of Mr. Henry White; and came to Maryland, to his uncle James Dickinson, Esq. in Talbot county, in 1770. In 1774 he married a daughter of Nicholas Goldsborough, Esq. but, before the close of the same year, was left a widower. He spent the year 1775 in the mercantile line at Dover, in Talbot county; Miss Mary Goldsborough, sister to his late wife, residing with him. In the memorable year 1776, he relinquished the mercantile character for that of the agriculturist, in which he was destined to excel. He then settled at East-Otwell, the seat of his subsequent residence through life; the same good sister-in-law still residing with him. In the close of 1790, he married his second wife, the excellent lady who now deplores his loss, but meekly reposes upon that Being, who has promised to be the widow's stay, the orphan's guide. Mr. Singleton left, by his second marriage, a numerous issue of sons and daughters.

Of such a man it is not sufficient to preserve the chronological incidents which arose to him in common with most men in social life. In the several social virtues and offices of common life, he was inferior to none, but superior to most. As a husband, father, master, friend, and neighbour, he was distinguished and beloved above his fellows. He had an ardour and sincerity which marked the temper of his soul, and bespoke the affection of all who knew him: and his house was the hospitable retreat of all classes of society. The truest traits of moral worth were always apparent in him; though the principles of piety instilled in early life, but checked and diverted by the ceaseless gaities which engrossed the fashionable circle in his juvenile period, had not yet gained the ascendancy, nor prescribed to his whole demeanour. By and by the fostering hand of heaven brought these blessed principles forward into action, and reared them to maturity.

In 1795 he was elected a member of the vestry of St. Peter's parish, in which he resided; and was ever an efficient instrument of utility in that body. He contributed greatly to the benefit and prosperity of that parish, by his personal exertions, and the force of his example. He had a high idea of the peculiar responsibility attaching to the office of a vestryman; and the ardour and energy of his character

combined with his impressions of duty, as they become more and more lively and operative from that period, to gain for him, in that view, an unsolicited distinction. His was the conduct of zeal, nobleness, and goodness: he considered every talent in his possession as the gift of his Divine Master, and to be employed to his honour. He became assiduous in his attention to the sacred oracles, and drew from them the principles which animated his private and social deportment. He practised the closest self-inspection, and consequently became penitent for transgression, and a humble suppliant, at the horns of the altar, for forgiveness through the adored Redeemer. He was overwhelmed with the sense of Divine condescension and pity; and his grateful soul could never satisfy itself with any oblations which he could offer, as adequate to the grace received. He knew that the most acceptable tribute was that of a devoted life, and his heart impelled him to render this most gladly and constantly. He had truly that "honest and good heart which, having heard the word, received it, and brought forth fruit abundantly." His faith was efficacious and fruitful; his hope was cheering and enlivening; and his charity, in the full sense of the term, was admirable: it prompted him to beneficence, to the extent of his ability, and disposed him to cast a veil over the faults of others; while he reserved his censure for himself. Of others he thought the best, he hoped the best, he believed the best; but of himself he thought severely. I see the beloved, the venerable man—his hairs now whitening with years, and silvering fast with the trials incident to a scene of probation, yet engrossed by nothing so much as the sense of his own unworthiness, and the immensity of divine love and compassion. Gratitude! gratitude! was his darling theme; and three times a day did he present his stated oblations of praise and prayer. Nothing diverted him from this course, nor from morning and evening devotions with his family, nor from the public duties of God's house, nothing which was really within his control. But his whole life was become one continued act of praise; and he "prayed always," by sustaining the prevalent, ever-actuating sentiment of humble dependence, of habitual and unreserved self-dedication, of contrite penitence, and faithful, cheerful obedience. His devout ejaculations were continual. He was ripened for his final change by considerable preparatory sickness, and was gathered to his fathers in the 69th year of his age, March 15, 1819. A letter from a friend, speaking of his funeral, remarks as follows:

"Although the day was cloudy and cold, there was a large concourse of people, of all ranks and classes. A most excellent

sermon was preached by the Rev. Mr. Hubbard, of St. Michael's parish, (the minister of the parish not officiating, from the circumstance of his having married one of Mr. Singleton's daughters), from the following text:—'Let me die the death of the righteous, and let my last end be like his.' Numb. xxiii. 10.—I never witnessed a scene more affecting. When the minister mentioned the character of the deceased, but few in the house could refrain from shedding tears, and expressing their sympathy with the feelings of the family, as if they had lost their *dearest friend*."—This last clause touches that especial trait which was remarkable in the deceased. When we dwell upon this particular in his endeared character, we cling to his memory, and can never let it go: we would relate to all, how true, how cordial, how earnest, how effectual he was in every just indication of undissembled friendship. His friendship, his unaffected kindness, and ready exertion for all who needed a friend, was the emblem, and, in some sort, the source of that fervent devotion which characterized his piety itself. The energy and sincerity of his character no sooner took this direction, than the hand of heaven was manifested in the heartiness of the worshipper, the closeness of his walk with God, and the integrity of the grace imparted.

We have felt so much reluctance to quit the theme of our friend's religion, and his eminent services as a vestryman, which we would gladly see imitated by others, that we have declined speaking of another excellence, which has endeared him to society and the public in general. He has long been known to the gentlemen around him as a farmer of the first note. Mr. Bordley, in his work on farming, some time published, has introduced very often the mention of Mr. Singleton, as one on whose judgment he placed a chief reliance; and it is with pleasure we introduce here an extract from an obituary paragraph which appeared in an Easton paper soon after the demise commemorated.

"The extremely precarious state of his health had precluded him from attending any of the meetings of the Agricultural Society of Maryland, from its first organization; but at a late meeting of the society, a few days before his death, he was unanimously admitted as an honorary member, the first instance recorded on their journals. The farmers in this section of the country are much indebted to him for his many and useful experiments in agriculture, and more particularly for his discovery and application of the marl. The face of the country is undergoing a rapid change by the use of this manure, and the wonderful improvement wrought on the estate of the deceased, will have a most

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happy effect in stimulating others to follow his example."

We fervently hope, and solicitously pray, that the light of such an example may, throughout, continue to irradiate not only the family of our departed friend, in its several members, but his neighbours and acquaintance universally. May they, like him, learn to live the life of the righteous, that so their last end may be like his. May they, like him, be "not slothful in business, fervent in spirit, serving the Lord."

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*From the Charleston Sunday Visitant.*

#### THE BOOK OF COMMON PRAYER.

THERE is a book which Christians prize,  
Next to the blessed book of heaven;  
Its words inspir'd beyond the skies;  
Its faith, the faith by Jesus given.

No crafty work, nor hasty zeal,  
Was e'er employ'd in this design;  
The blood of Martyrs forms its seal,  
And Jesus crucifi'd its sign.

O! how I love this blessed book,  
Companion of my childhood's day;  
For when the course of sin I took,  
It taught my infant lips to pray.

In thoughtless boyhood's playful hour,  
A mother's pious gift bestow'd;  
She bade me praise that heav'nly pow'r,  
To whom so much for this I ow'd.

Here first I learn'd that blessed pray'r,  
Which little children love to read;  
And soon, by help, and faithful care,  
The fam'd Apostle's sacred creed.

The ten commandments next in turn  
Were soon engraven on my mind;  
What better precepts could I learn  
Than those which God himself design'd?

And O! upon that morn so blest,  
That saw the light of glory rise;  
'Twas joy with this dear book to rest,  
From cares and life's anxieties.

When sabbath bells, with cheerful sound,  
Rang on my anxious list'ning ear,  
Above all else was quickly found  
"My little book of Common Prayer."

At church,—ah! yes,—'twas there indeed  
I found the help of such a guide;  
For though a child, I yet could read,  
And on my faithful book reli'd.

I was a child, and God has said  
That such to him should always pray;  
How then could I have him obey'd,  
Unless my book had shown the way?

Yes! blessed be his holy name,  
In such a worship I could join;  
My life a service here could frame,  
To offer to his love divine.

And now to manhood's sober year,  
My life on wings of time has flown:  
This holy form I still revere,  
And hold its treasures as my own.

At morn, and eve, within that hall,

Where family and friends repair,—  
This book devoutly speaks for all;  
For 'tis in faith a "Common Pray'r."

This is the book which Christians prize  
Next to the blessed book of heaven;  
This the pure language of the skies,  
And this the faith by Jesus given.

Then teach me Lord thy blessed will,  
That I may read thy word with care;  
And next into my soul instil

The precepts of the "Common Pray'r."  
"Wilfred."

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#### FOR THE CHRISTIAN JOURNAL.

ON the 26th of July, 1819, a new church was organized in Norway, Herkimer county, by the name of Grace Church. One year previous to that time it was scarcely known that a single Episcopal family resided in the town. At present a handsome number have attached themselves to the Church, among whom about 70 Prayer Books have been distributed; and the service, considering the very short time allowed for forming an acquaintance with it, is performed with accuracy and devotion. Among other gratifying circumstances, I have to remark the attention given to the service by the *younger* part of the congregation.

Mr. B. Noble, of Nobleborough, a venerable and pious emigrant from Ireland, and a warm friend to the Church, has secured to the above mentioned Church, on landed estate, the payment of twelve dollars and fifty cents per annum for ever. He has also made a temporary annual donation to the same church, of the further sum of twelve dollars and fifty cents, until an Episcopal Church shall be organized in Nobleborough, at which time the latter sum is to revert to said church for ever.

D. M'DONALD.

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The corner stone of the new Episcopal Church in Common-street, Boston, opposite the Mall, to be called Saint Paul's Church, was on Saturday morning, Sept. 4, laid by the Right Rev. Bishop Griswold, of the Eastern Diocess.

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On Saturday, the 14th of August, 1819, an ordination was held by the Right Rev. Bishop Hobart, in St. Peter's Church, Plymouth, Connecticut, when the Rev. Rodney Rosseter, Deacon, was admitted to the holy order of Priests.

On Thursday, the 2d September, St. Peter's Church, in Waterville, Delaware county, New York, was consecrated by the Right Rev. Bishop Hobart, and confirmation administered to 40 persons. On Sunday 5th, in St. Peter's Church, Albany, confirmation was administered to 120 persons; and on Monday following, the Rev.

William B. Lacey was instituted, by the Bishop, Rector of the said Church.

*Utica, September 28.*

On Sunday, the 19th instant, the Right Rev. Bishop Hobart performed divine service in this town, and administered confirmation to 22 persons.—On the day following, St. Paul's Church at Paris was consecrated, and 69 persons received confirmation. On Tuesday last, the Chapel erected for the Oneida Indians, at Oneida Castle, was consecrated by the Bishop, by the name of St. Peter's Church, and 56 Indians, who had been previously prepared for that purpose by their Instructor, Mr. Eleazar Williams, received confirmation. At the visit of the Bishop the last year, 94 Indians were confirmed. Too much praise cannot be bestowed upon the exertions and pious zeal of Mr. Williams, in his successful efforts to bring into the Christian Church his infidel brethren. When he arrived among them, two or three years ago, more than half of the Oneidas were of that character.

On Thursday, September 2, 1819, the Right Rev. Bishop Griswold, of the Eastern Diocese, held an ordination in St. John's Church, Providence, Rhode-Island, and admitted the Rev. George Taft, of Providence, and the Rev. Patrick H. Folker, of North-Kingston, Deacons, to the holy order of Priests; and Edward R. Lippitt, of Providence; Jasper Adams, Professor of Mathematics, Natural Philosophy, and Astronomy in Brown University; and Addinon Searle, of New-Hampshire, to that of Deacons. Divine service was performed by the Rev. Mr. Marshall, and an appropriate discourse delivered by the Bishop, who was also assisted in the solemnities of the occasion by the Rev. Mr. Crocker, and the Rev. Mr. Blake, of Rhode-Island, and the Rev. Mr. Wheaton, of Maryland.

On Trinity Sunday last, June 6, the Right Rev. Bishop Chase held an ordination at Worthington, Ohio, and admitted Mr. Benjamin Birge, of Lexington, Kentucky, to the holy order of Deacons. On the same day 79 persons were confirmed.

At the annual commencement of Brown University, Providence, Rhode-Island, on Wednesday, September 1, the degree of Doctor in Divinity was conferred on the Rev. William H. Wilmer, Rector of St. Paul's Church, Alexandria, District of Columbia.

**DIED.**—Lately, the Rev. JOHN CAMPBELL, Rector of — Church, Carlisle, Pennsylvania.

On Monday morning, September 20, after an illness of six days, the Rev. THOMAS P. MAY, Rector of St. John's Church, Norristown, and St. Thomas's, Whitmarsh, Pennsylvania.

A clergyman, long and intimately acquainted with Mr. May, and in whose church, while on a visit to him, Mr. May had officiated but a few weeks before his death, noticed that event in the sermon he preached the following Sunday, in these terms:

"The Rev. Thomas P. May, a faithful and laborious servant of Christ, who but a few weeks since visited your pastor, and dispensed with general acceptance from this place the offers of redeeming grace, is no more. On this day fortnight he was in the apparent enjoyment of perfect health. With a constitution unusually robust, and at a period of life when it had just obtained its utmost vigour, no man seemed to have a surer promise of lengthened days, and a long course of usefulness in a work to which he was most fervently devoted than himself. One week before his endeared flock beheld their friend and instructor a pallid lifeless corpse, he had three times proclaimed his Master's message in different churches in Philadelphia, with even more than his accustomed energy and zeal. On the following day he returned to his family, was suddenly assailed by a fever, which baffled the physician's skill, and in a few days he fell a submissive victim to the unlooked for dispensation. Blessed be God, that affection to a departed brother requires not that we should mourn for him. For his bereaved family, for his shepherdless flock, for ourselves, for the church, which he adorned, the voice of lamentation may well be heard. But for him we mourn not. He was a man taught by that heavenly Instructor of whom we have this day spoken. Under the powerful ministrations of one whose praise is in all the churches where his worth is known, he was a few years ago awakened from a state of sinful security, and brought, a mourning, afflicted penitent, to the foot of his Redeemer's cross. There he poured out the lamentations of a burdened sin-sick soul, and in the Lord's own time found that mercy which he needed. He now turned his back upon a vain and thoughtless multitude, the recent companions of his folly, devoted himself to a life of self-denial, assumed the cross, and, amid the scoffs of a deriding world, declared his purpose to follow Christ whithersoever he should lead. In obedience to the inward calls of his spirit, and the pointings of his providence, he sought the required preparatives for the Gospel ministry, was in due time, with much approval of his talents for the work, invested with the office, and the spiritual prosperity of his parish attests that his labours were attended with no ordinary blessing by the Master whom he served. In the midst of usefulness he has been suddenly cut off. Such was the will of God. Thy will, O God, be done."

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